

E. 16.52²

Syn. 8.61.10²

THREE HOMILIES

Vpon these three
sentences following.

PSALM. 55. 22.
*Cast thy burthen upon the
LORD.*

JOHN 14. 27.
My peace I give unto you.

LVKE. 10. 42.
One thing is necessary.

Composed by Philip
Mornay, Lord of Plessis-
Marly.

London
Printed by J.D. for Nathaniel Newbery, and are to be
sold in Popes-head alley at the signe of the Starre. 1616.



7. 2. 21. 3

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To the Worshipfull
and his very loving Si-
sters, M^ris *Dorothie Ger-
rard*, M^ris *Elizabeth Har-
vie*, & M^ris *Anne Moul-
son*; All increase of
true happiness.

Dear and lo-
ving Sisters,
seing it hath
pleased God
to vnite vs together by
most neare and strict
bands of amity, as name-
ly, those of nature and
grace, I have often beeue
A 2 pro-

The Epistle Dedicatory.

projecting with my selfe
which way I might (before
my departure out of
this world) leauue with
each of you some expre-
sions of that loue, which
in regard of both these
bands, I finde my selfe
obliged vnto you in.
Wherewpon it being my
hap during this late and
great Visitation (never
to be forgotten) to light
vpon a subiect, well suiting
to these troublous
times, viz. these 3. Treatises
ensluing, written by
a Noble and Judicious
personage, in his owne
native Language: I re-
sol-

The Epistle Dedicatory.

solved out of that little
insight I had thereinto;
by reason of my trauels
in my yonger ycares, to
set ypon the translation
thereof; time and leisure
serving me so fitly there-
vnto. And the rather,
least with the vnprofita-
ble servant, I might iust-
ly be taxed in mine own
conscience, either of lay-
ing vp in a Napkin, or
burying in the earth, e-
ven this one talent com-
mitted vnto my trust.
Now howsoever some
may here not vntruely
obje^ct, that moe Tracts
in this kinde haue alrea-

Luk. 19.20
Mat. 25.25.

The Epistle Dedicatory.

dy bin brought to light,
then are either carefully
read, or of the Readers
kindly respected, yet
wel weighing the worth
of the points herein cō-
tained, it seemed to mee,
that I could not without
some wrong done to my
selfe & others, withhold
them any longer from
the publicke view. For
what burdened soule,
would not gladly accept
of ease? What trembling
heart would not rejoyce
to find peace? And who
is he or shee, whose heart
& head being distracted
& cumbred about many

car-

The Epistle Dedicatory.

carking cares, would not willingly light vpō that one thing, which being obtained, would breed in them a world of contentment? So that vpon the point, these 3. Treas̄tisēs carefully read, digested, and well practised, may in some casēs proue more beneficiall; then to be left by ý gift offriēds, thousands of gold & sil-
ver. Now as I am bold to publish them (my good sisters) to ý world, vnder each of your names & pa-
tronage, so is it my mea-
ning also to bequeath ý
same vnto you, not as a
worldly,

The Epistle Dedicatory.

worldly, but as a spiritual legacy, the fruit whereof my hope is shall abide with you forever. Let me intreat you all then, my deare sisters, with good Mary to chuse the better part, w^{ch} as Christ sayth, shall never be taken from you, lest being overmuch busied about the things of this life, you should seeme to come short of the heavenly: as it is to be feared too many haue already done, doe, & will doe, till they repent the same at leisure. For what will it profit vs, to gain the whole world, and to lose our

The Epistle Dedicatory.

our owne soules ; or what
can wee giue in exchange
for our soules? Mat. 16.26.
But beloved Sisters, I am
perswaded better things
of you, & such as accom-
pany salvation, though I
thus speake. Wherefore
accept in loue, what is
here presented vnto you,
from a loving heart : and
cease not I pray you, to
pray for him, who de-
sires from the heart, ever
to rest,

*Your very lo-
ving Brother,*

A. R.

January 5.

1625.



To the Reader.



Hristian Reader, thou hast
beere by the
good provideēce
of God, and
not without the faithfull en-
devours of a very good friend,
a faire opportunitie offred thee
to read and read again, if thou
be pleased, these three Homili-
ties of the thrice renowned
Philip Mornay, Lord of
Plessis : who in commenting
upon the holly Scriptures, see-
meth rather to resemble Phi-
lip

To the Reader.

lip the divine Evangelist,
then a poore of that Land
where he did reside. His la-
bours herein though short, yet
shalt thou finde them pious,
pithy, learned, and sweete.
For here 1. thou maist lourne
on whom to cast the burden of
thy ordinary and extraordina-
ry tryals. 2. In all outward
and inward perturbations,
where to finde true peace.
3. In all thy worldly encum-
brances, how to pitch upon
that one thing, which in truce
is better then all things what-
soever besides. So as had
not my friend and my selfe by
often viewing and reviewing
them over (in these late dolorous
dayes) eftewised, that thy
gaine in reading of them would
plentifully haue answered the
paine,

To the Reader.

paine, shou hast not I dare
assure thee in so great plentie
and varietie of good Bookes
at this time, had so free an
use of this ; being penned as
it was in another Language.
Accept it then Good Reader,
as a pledge of our Lones to
thee ; as also of our earnest
wishes, that thou maist daily
profit in the knowledge of these
and the like sacred and divine
truthes, to the glory of God,
and thine owne eternall good,
Amen.

Thine in Christ,

C. C.



A
HOMELIE
Vpon these words
of DAVID;

*Cast thy Burthen upon the
LORD, and he will now-
rise thee, Psal. 55. 22.*

DAVID much
experiēced in
bearing Af-
flictions, pow-
reth out his
soule in a most bitter Com-
plaint before God. *I grieve,*
saith he, and am much per-

B plex

psal. 55.

plexed, because of the voice of
the enemie. But what voice ?
They cast iniquitie vpon mee;
vpon mee poore Innocent,
all iniquitie, all manner of
Crimes ; *And for the furious*
hatred which they beare mee.
And what Enemie was it ?
He with whom I was so fa-
miliar, that we communicated
our secrets together, wee went
together into the house of God.
And in this case what could
be more sayd ? When, from
whence cōfort should come,
thence ariseth grieve : Nei-
ther dissembles he the depth
of his anguish : *My heart is*
sore pained within me. And I
sayd who shall give mee the
wirgs of a Done that I may
fle away ? As if he should
say, now ready to leaue all ;
This

This affliction aboue any other, being beyond the patience and consolation of man. But as soone as he was come againe vnto himselfe, nay rather going out of himselfe, he redoubles his courage; *I will cry vnto God, and the Lord will deliver me;* if at the first he vnderstand me not, nor answer me, I will not recoyle. *Evening psal.55.17.*
and morning, and at noone day will I cry aloud, and he will beare my voice. I will knocke, and that so often, and hard at his gate, that he will open vnto mee. Such importunitie is pleasing vnto him. Then he giues vs a lesson; In like case; from whom can we better take it? or upon better prooфе? *Vers.22.*

*Cast thy burthen, saith he, vpon
on the Lord, and he will nour-
rishe thee.* Art thou a Christi-
an, and overwhelmed with
adversitie, or toyled vnder
thy Calling, powre out thy
heart vnto the Lord ; roule
thy selfe even vpon him,
take him for thy pledge, &
doubt not, but as he is na-
turally good and faithfull in
his promises; so he will take
thy burthen vpon himselfe,
and comfort thee ; In the
same sence as he saith else
where. *Psal. 37. vers. 5. & 6.*
Stay thy selfe vpon the Lord,
commit thy way vnto him,
and he shall bring it to passe;
quiet the disquietnes of thy
soule; and commit thy selfe
to his direction ; the which
S. Peter also teacheth vs,
toge-

together with him. 1 Pet.5.
6. & 7. verses. Humble your
selues under the mightie hand
of God, that he may exalt you
in due time, casting all your
care vpon him, for he careth
for you. And seeing it plea-
seth him to take the care vp-
on him, who hath all times
in his hands, let vs not feare,
that he will let the time slip.

Should I cast my burthen
vpon the Lord, may some
say; Is it not over much
boldnesse, were it vpon a
brother? Shall the servant
presume to lay his burthen
vpon his Lord, the Creature
vpon his Creator? A crea-
ture? nay which is worse;
burthened with vnthank-
fulnesse, with rebellion, and
hatefull sinnes, can this be
B 2 done

done without presumpcion
or rather without pride ?
And what doth God more
abhorre ? But I will helpe
thee in this doubt. It were
pride indeed, if thou tookest
this boldnes from thy selfe ;
But he hath given it thee,
he hath ordained it for thee ;
*Call upon me, and I will beare
thee. Call unto me, and I will
runne to helpe thee ; He is thy
shepheard, and vouchsafeth
to call vs his sheepe, and the
shepheard carrieth the bruised
vpon his shoulders bur-
thening himself with them ;
so farre is he from casting
them off. Of a Judge, of a
Lord, of a Creator, he is be-
come thy Father, and Bro-
ther ; From whence, even
David comforts hiinselte.*

Psal.

Psal. 27. vers. 10. Though my father and mother should forsake me, yet the Lord will gather me up; yea the Lord himself saith, That hang a mother should forget her sucking childe; the sonne of her womb, and take no pietie of it, yet will not I forget thee. That is to say, not my Church, nor many member thereof; More tender therefore is he towards vs, then any parents towards their Children, or towards those that hang vpon the breast of the tenderest mothers, who in the meane time, run as it were vndone at their cry, oppoing and exposing themselves against the cruellest beasts, to defend them, they forget themselves, goe out of themselves,

Is. 49. 15.

to put themselves in their place. What then shall wee not expect from the bountie of the Lord towards his children, from his Bowels ever yearning? From this Father, *who spared not his owne sonne, his onely sonne, one with himselfe, to give him for us* Rom. 8. & 32. Of that Sonne who being *in the forme of God, equall unto God, empied himselfe; tooke the forme of a servant, and humbled himselfe unto the death, even the shamefull and cursed death of the Croesse;* and all this, for servants; nay rather for slaues, malefactors, and accursed sinners.

Well then, *Cast thy burthen upon the Lord. No other*

ther will take it vpon him,
vpon no other canſt thou
lay it. But what burthen ?
He ſaith *thy burthen*, not e-
very burthen ; but *tby bur-
then*. Thine owne burthen ;
not that which thou im-
poſt vpon thy ſelſe, at thine
owne will, or doeſt raſhly
thruſt thy ſelſe into. Know
therefore, iſ thou be a childe
of his family, that thou art
in a house of order ; That is
the burthen which he hath
laid vpon thee, who by his
Ordinance hath mide it
thine ; But take thou heede
also, that it be from him ;
that hath a ſoveraigne pri-
viledge. By him who doth
nothing, but by waight,
number, and meaſure ; it
cannot be but well propor-

tioned and rightly added, if according to the proportion of thy strength, of the strength which he hath given thee, that thou shouldest bear it chearfully, that thou shouldest goe on still in thy Calling with all thy power: if aboue thy power, it is to make thee feele thine owne infirmite; and to call for his helpe: let thy weaknes humble thee before him, and strengthen thy selfe with his grace. For how ever it be, thou canst not lye long vnder the burthen, for as much as his grace is made perfect in thine infirmite; thy burden is made his; his strength consequently aboundeth towards thee, even then when thine fayleth.

leth. Contrariwise, I impo-
sest thou vpon thy selfe, any
croisse or affliction; thou art
in danger least it be said vnto thee,
who hath required
these things at thy handes?
Also, if thou vndertakeit a
charge according to thine
owne will, and afterwardes
fallcit vnder it, take heed it
be not obiectet vnto thee,
I boun rannest and I sent thee
not. Jerem. 23. & 21. thou
spakest, and I put not those
wordes into thy mouth.
Wher eas those, vnto whom
God hath givē their charge,
he bindeth himselfe to be
their Gardian, Saying, *I will*
be with thee, and where he
is, what can be wanting?
He is faishfull, saith the Apo-
stle, *and will not suffer his to be*
temp-

1 Cor. 10.

13.

tempted above their strength ;
and giveth an issue with the
temptation : with his calling,
the efficacie. Onely levs be
assured, that wee beare the
burthen ; that we performe
our (or rather indeed his)
charge, and let vs not be a-
fraid to say with the same
Apostle, Phil. 4. v 13. *I am
able to doe all things, through
Christ, who strengtheneth me.*
Now this burthen is vsually
of two sorts ; either a crosse,
or some tribulation laid vp-
on vs by God, or else a Cal-
ling, wherein he hath set vs.
And that properly is meant
here, but in the highest de-
gree, and highest termes.
For, as for afflictions, it is
certain, that there is nothing
that lifteth vp our hearts
more

The burden
of trials and
temptatiōs.

more vnto God, which draweth them from the earth, they are the bellowes, that kindle prayer in vs, raising it, as it were, out of the ashes; But whilst they containe the selues within some measure, so as they seeme fitted to our strength, abiding within the termes of hope, namely, disgraces, loss of goods, sicknesse, grieves, banishments, and such like. But when disgrace passeth vnto persecutions without cause, the losse of goods, vnto slander against our honour, sicknesse into agony, grieve into heart-breaking, banishment into proscription, then the accents of our Complaints change their tune, the complaints themselves

selues are dried vp ; and so much the more, if these e-vills be procured by those who shuld wish vs well, yea, if when thou art most wron ged, whilſt thou takeſt most paynes to doe well ; And so much the more, as it con cerneth thy perion, thy fa mily, the house of God, his Church, (the apple of his eye) Because certainly it seemes vnto vs ; that God hath lost his rule, that he remeinbers not any more what flesh and bloud is ; but rather hath an eye to the minde of man, winding it vp vnto the highest pitch ; Because it seemes, he doth not equally poyle the bal lance of his justice, nor to haue left him any thing but the

the string to hold them, when often the wicked prospereth at the costs of the godly ; the slaves, at the perill of the children; the *Pharise*, vnto the shame of the *Israelite*, reprobate *Saul*, vnto the confusion of faithfull *David*; He delivers them into their hands, he forsakes them. And therefore we are not to thinke it strange, if the request of *David* palleth from a prayer vnto a cry, from a cry vnto a hideous noyse, from a hideous noyse vnto a tempest. *Psal. 55. &c. 2.* And yet though he casts not off his burthen: may he not be sayd to shake it off ? Hee shakes it off, who to deliver himselfe from affliction, makes a Covenant with death,

death, and hell; takes counsell of flesh & bloud, trades with the world, though it be with losse of the glory of God, redeemes himselfe (he cares not how) from them who persecute him. *David doth not so, for saith he, death as a tyrant shall sease upon them.* Pial. 55. 15. But as for me, *I will call upon the Lord, and he will save mee,* Vers. 16. Why so? Verily because hee knoweth that the Church is Gods building, that the faithfull are his true children, and are the only living stones ther-of, that amongst these stones some are hewen, some polished for the corner-stone, for the maister-piece, for *Corintb, &c.* All that come vnder

vnder his hand, must endure the maller, the chisell; and so much the rather by how much they are destinatid to a higher place, to wit, to stand in the forefront of the building. Seest thou any exempted from the hammer, then say boldly, they are not fit for his building. Vpon our corner stone, he layeth no other, but *chosen & precious.* 1. Pet. 2.5. yea, himselfe, to be layd as the head-stone of the Corner, by what hammers, chisells, &c. hath he not palled? Namely, calumnies, false witnessies of *Pharisses,* of *Priests,* the cruelties of the *Romanes,* of the *Jewes* themselves, his brethren according to the flesh? Vpon this stone,

stone, thinkest thou, vnskilfull builder, that there may be set any ruffe ones ? And thou vntamed member, dost thou think it strange, that to make thee capable thereof, he make thee passe vnder the playne, makes thee smooth through hacking and hewing ? Therefore *David* who had passed through such trials, who knew what and how many hewings are needfull for the faithfull, to make them fit for this building, what were the vses, and benefits of affliction, which God sends vs, is not ashamed to say.
Psal. 119. vers. 67. that before he was afflicted he went astray, but now it had brought him backe to his Law ; He casts not

not off his burden through
despaire, but cryes vnto the
Lord, and waiteth for his an-
swere ; because he assures
himselfe, that that spirit
which cryeth in him *Abba
Father*, the same eternall
spirit doubtlesse will giue
him this answer; *behold I am
with thee, neerer vnto thee
then thy selfe* ; He knowes
that the Lord doth willing-
ly draw neere vnto the bro-
ken hearted & contrite spi-
rits. *Psal. 34. & 18.* He de-
lights rather to be in the
prison of sorrow, then in
the wedding chamber ; in a
soule withered with bitter-
nesse, then spread out in de-
liciousnesse. And in deede
seldome you see such a one
powre out his soule before
God,

God, but presently shee gathereth vp againe her selfe
in faith and confidence,
and her cry is turned into
thanksgiving, this wounding
into a sacrifice of praise.
Hath David said. *Psal. the 6.*
vers. 3. 4. 5. & 9. *My bones*
are vexed, and my soule is a-
stonished? By and by also
followes, *Depart from mee*
ye workers of iniquitie, the
Lord hath heard the voice of
my weeping. And vpon the
calumnies of *Cusse the Ben-*
iamite, prayeth he. *Psal. the*
7. vers. 1. 2. 11. 13. 15. & 17.
Lord I draw neere unto thee,
defend mee, that he teare mee
not in peeces like a Lyon; He
resolues with himselfe, ver-
ses 10. 11. 12. *The Lord is*
my Buckler, if he turne not,
he

he will whet his sword. There he finds both his weapons offensiuue and defensiuue, hee shall travayle to bring forth wickednesse, but shall bring forth a lye, his travayle shall fall upon his owne head. I said, saith he elsewhere, when I began to be swallowed vp with feare, I am cut off in thy sight. Psal. 31. vers. 22. 23. 24. But thou hast heard the voice of my supplication, when I did cry unto thee: glorying therevpon by way of triumph, saying, Loue the Lord all yee his S. unts, for he keepeth his faufull ones; be of good courage, and he will strengthen your heart. And so in this place, having felt himselfe discharged of the burthen
of

Psal. 54. 13.

Vers. 4.

Vers. 6.

of his grieves, he encourages others ; saying, *Cast thy burthen upon the Lord,* &c. Psal. 55. Is he hid in the Desert of Ziph, flying from the fury of *Saul* his King, being ready to be delivered vp into his handes by those of that place ? He hath no sooner sayd, *O cruell people ; a people that haue not set God before their eyes, do even seeke my life ;* But he presently resolues, *God is my helpe : He even burnes with zeale to offer him sacrifice ; I will, sayth he, sacrifice unto thee with a free heart, for thou hast delivered me.* Even thou hast delivered me ; He holds his deliverance for accomplished, he sees it with his fauour, with the eyes of his soule ; though

though a farre off, yet most certaine. For the holy History tells vs, that as *Saul* and his people went pursuuing him, a messenger met *Saul*, saying, *Make hast for the Philistines are come into thy Dominions* ; *Saul* presently breakes off his Chase, and behold *David* in an instant beyond all expectation delivered, by meanes of the *Philistines*. And hereunto belongs that of the *Psal. 57.*

4. *1 Sam. 24. ver. 1.* at what time he hid himselfe in the caue of *Hengedi*. When *Saul* also sent to kill him in his house, we see him troubled.

1 Sam. 19. 9. 11. He obserues their practises, their plottes, their watches ; he opposeth his integritie and his innocency ;

1 Sam. 23.

27.

cency; but with what peace
vnto his soule? *Psal. 59. ver.*
9. 12. 16. Lord God, thou wilt
laugh at them, and yet Lord
slay them not, least my people
forget it; He is now more
carefull of their life then of
his owne. *Lord I will sing of*
thy mercy in the morning; I
will not loose one houre of
my ordinary exercises. The
like examples wee haue also
in the *Psalmes 64. 69. 140.*
and many the like, against
those who eyed him, wat-
ched him in his wayes, in
his words, & (if they could)
even to his very thoughts;
But even in the greatest pe-
rill, he concludes all in cer-
taine hope of Deliverance;
saying, *The iust shall reioyce*
in the Lord, and shall draw
neere

neere unto him, and all that
are true of heart shall be glad
and reioyce; as touching his
Iustice, which he will ma-
nifest to the one, and will
doe to the other; The fлоuds
are risen up even unto my
sonle, I am afflicted and in
grieſe, but thy deliverance
shall lift mee up on high, so
high, that no waters, no, not
a deluge shall attaine there-
to; I know that the Lord will
execute Iustice for the afflic-
ted, and howsoever it be, the
upright shall dwell before his
face. But ſome prophane
person may here lay, is Da-
vid thus confident, the bur-
then notwithstanding lieth
ſtill vpon his necke, he is
ſlandered, abuſed, watched,
purſued by Saul, by his

most familiar friends, yea by his owne sonne; but he is lightened of this his burthen, comforted in soule, because of his liuely faith, which represented vnto him the helpe of his God, both certaine and present, because his loue by his holy Spirit was powred into his soule, because a divine light shining vpon it, scattered the darknesse thereof. And thou Christian, whosoever thou art, if ever thou hast called vpon the Lord in the like anguish, how often before thy burthen (the cause of thine anguish, of thy griefe) was eased; hast thou notwithstanding felt thy spirit eased by thy prayer? God without doubt holding

ding his hand invisibly and insensibly vnder thy burthen, as it were hidden from thee. The burthen continuing, and yet the paine diminished; because we haue now two to beare it, because it pleaseth God to beare one part of the burthen, and that the greatest part also, suffering vs to redouble our strength, that he might lend vs his owne.

For example, *Joseph* being cast into the pit by his brethren. Gen. 37. ver. 27. it was some relief to be solde vnto the *Madianites*, and then vnto *Potipher*, Captaine of the Guard. Gen. 39. 1. his burthen encreaseth, when the slander of his nijfis caused him to be cast

into the dungeon; but Mo-
ses addes presently, that the
Lord was with Ioseph. ver.20.
he shewed his mercie vpon
him; in giving him favour in
the sight of the Master of the
Prison. Such favour as made
him way to Pharaoh, even to
the supplying of the neces-
sities of Jacob his Father, and
all his house; yea even to be
ruler over Egypt. Who now
in the meane while would haue
beleeved that God
was with him in prison? In
like manner he saith to Ja-
cob; that is, to his Church,
& to all the members there-
of. *Esa. 43.2. When thou pas-*
seth through the waters, I will
be with thee, they shall not
drown thee, and when thou
goest through the fire, it shall

not

not burne thee; because I will
be with thee. Even I, who
commandes the elements,
who rules over the waters
of the Floud. *Psal. 29. 10.*
who makes my Ministers a
flame of fire. *Psal. 104. 4.* I
am with thee, because I haue
redeemed thee. *Esa. 43. 1.*
I haue called thee by name,
thou art mine, and by conse-
quent I haue Interesse in
thy ruine, in thy losse. Is
God with vs in the fire, and
in the water. Isa. 43. 2. if he
said it not himself, who
durst belieue it? And in-
deed we see it in the waters
of the red Sea, which gaue
place vnto the Children of
Israell, when in the meane
while they overwhelmed
Pharaoh and his hoste. *Allo-*

Exod. 14.

Dan. 3.

in the three Children in the Furnace, being heated more then ordinary, it consumed them, who cast them in. *Dan. 3.27.* but of those that were cast in, it singed not a haire ; an Angell ioyning himselfe vnto them, in the middest of the fire, who kept them ; *One { sayth the*

Prophet) like to be Sonne of God. These things you see being performed, both really and visible in them : whence wee may learne, that God who was with his in the middest of dangers, out of the which there appeared no issue, is invisibly, and no leisse really with all those, who call vpon him in true faith, he compassesthem about with his mercy, and

and assisteth them with the presence of his Angels, yea, of his owne presence also. Whence it is that *David*, hiding himselfe from the wrath of *Saul* in the Caue, makes his prayer vnto God. *Psal. 57.4.* saying, *My soule is amongst Lyons, I lye amongst those that are set on fire, amongst men whose teeth are speares and arrowes;* he assures himselfe notwithstanding, that *God will send from heaven, and deliver him;* yea out of this danger; and in this faith he wakens his tongue, and all his musicall instruments, to giue him praise. This deliverance being vnto him no leesse reall, nor lesse miraculous, then that of *Daniell* in the denne *Dan. 6.22.*

of Lyons, in which denne
the Angell of the Lord did
shut their mouths; but what
if not so visibly ; because
such miracles, are wrought
visiblie but once, or very
rarely ; to try our weaknes,
as also to shew that God
can doe it, ceasing not in
the meane while invisibly
to continue according to
his word & promise, which
assures vs that he will do it.
And herein the faithfull
cōsider, that so often as they
finde themselues, amongst
such Lyons , thirsting for
their bloud, and hungering
for their life, yet can they
doe them no hurt? And in
such appetite and such fu-
ry, seing themselues a prey,
can they doubt of him who

re-

restraines them, who mus-
sels them thus invisiblie?
Therefore tell me not here,
that wee now see no more
miracles. We see them not
indeede, because wee want
eyes; for what doe we see in
effect but miracles? Thou
Christian, if the creation of
the world, if the vniversall
change of the course of the
world, by the power of
Christ, if the death of so ma-
ny Martyrs beleeving the
Resurrection of a God cru-
cified, so many ages past;
tell me if so sweete a harmo-
ny of all and every particu-
lar thereof, be not a suffici-
ent myracle? In vaine will
it be for thee, to see the lame
to goe, the dumb to speake,
the dead to rise; Thou shalt

alwaies find in thy discourse
matter of doubt ; they will
be vnto thee illusiōs, slights
and trickes of Sathan ; well
then, let vs cast our burthen
vpon the Lord, and let vs
the rather consider of his
grace and of his helpe in vs
and towards vs. And after
we haue seriously called vp
on him, feeling our selues
in effect either discharged
of this burden, of this croſſe,
which crushed vs, or incou-
raged to beare it more ioy-
fully, let vs then boldly say ;
The Lord hath here put to
his hand; for from no other
but him, could come ease of
paine, or increase of strength.
Therefore let vs freely ac-
knowledge, in the healing
of our ſtroke ; and of this
illue

issue of bloud, that vertue is gone out from Christ, yea, albeit we haue but touched the hemme of his garment ; this touching, this hemme, which is as it were but to giue a body vnto their invisible and spirituall vertue, thereby to make it vnto vs (flesh and bloud as we are) not more efficacious, but more sensible.

Well then, if the Lord as in some temptations seemes to thee that himselfe takes part against thee, and by consequent thou thinkest, that he himselfe is become the burthen, so farre off is it, that thou canst hope, he should beare thy burthen ; vnto whom then shouldest thou haue recourse ? And here

Note.

here lyeth the highest point
of the triall. Take an exam-
ple in *Abraham*, when God
commanded him to offer
vp his sonne, whom he had
long time waited for, his *I-*
saac, his onely sonne ; by
that so expreſſe a coman-
dement, vpon so ſolemne a
promise. *Gen. 22. In Isaac*
ſhall thy ſeede be called. What
was here to be done ? Cer-
tainely both theſe two, be-
ing equally obiects of our
faith, and of our obedience ;
the one and the other, being
the word of God, but wee
will hold vs to the coman-
dement which bindeth vs,
leaving vnto him the fit
time to fulfill his promise ;
And let vs ſay with faithfull
Abraham ; *The Lord will pro-*
vide,

vide, who holds the issues
of death in his power. *Psal.*

68. 20. Who can raise mee
children even out of stones,
and can restore me this sonne
againe, if need be, even the
lame and none other *one of*
the graue; And yet on this
childe depended the pro-
mised Christ, the blessed
seede, the salvation of the
church? So ought the Chris-
tian to be resolved to fol-
low the voyce of God, with
his eyes shut, against all ima-
ginations, equivocations, &
humaine glotnes; whereof
in all perplexities, the chie-
fest wisedome is to be silent,
both in God, and to God.
Psal. 62. 1. However it be
saith the *Psalmist*, my soule
is silent in God: an higher
praye

Note.

prayeſe we cannot giue vnto
him; *To be ſilent*, that is to
ſay, he murmures not in
himſelfe, replies not againe,
but yeelds to his will, and
waiteth with patience the
iſſue thereof, and ſubmits
his whole wiſedome to his
providence; This being
certaintely the highest point
of faith, to which it is not
alwayes given vs to attaine
vnto. But if it happen vnto
vs, as it did vnto *Jacob* vp-
on his wading through the
fiord *Jacob*, vpon the point
of his meeting with *Esau*,
to wrangle with God, with
our weakneſſe, againſt his
promiſes, let vs not truſt ſo
much vpon that, that he
ſuffers himſelfe to be over-
come by vs, vouchſafing to
con-

condeſcend vnto our weak-
neſſes, as to the perpetuall
marke he left vnto *Jacob* in
his thigh, when he leaues
vnto vs the marke, as of his
pōwer, ſo of our infirmitie.
Of this pōwer (ſayth the A-
poſtle) which is perfeeted in
our infirmitie. A healthfull
infirmitie, which God de-
lights to leauē in thoſe that
are his, to keepe them in du-
tie. As in *Jacob*, though he
bleſſed him, yet he humbled
him, that he ſhould not be
proud of that bleſſed wrat-
tling; In like manner in S.
Paul, notwithstanding his
prayer many times reitera-
ted; leaſt the excellencie of
things revealed vnto him,
ʃhould lift him vp above mea-
ſure. 2 Cor. 12. That we
ſhould

Note.

should alwayes be forced vnder the heavie burthen of our adversities, and in our weaknesse, to call to him for strength.

Strength, which shall never fayle, seeing it is he that promiseth it, offers it vnto vs, so as he even taketh pleasure to be called *our strenght*, although somelmes he lets vs suffer, and groane, being ready to sinke ; but he knowes at what instant to helpe vs ; at the halfe blow, as of *Isaac* vpon the blocke ; the more to manifest his deliverance ; if also he lets vs alone in danger, in necessitie ; it is alwayes one and the same providence, from the same art of the Phisitian proceedeth the incision of the

Note.

the Patient, and his dyet ;
both the one and the other,
being in his choice, and not
in that of the patient. *1 King.*

17. That the Prophet *Elias*
should be fed by the Ra-
vens, which day by day
brought him bread & flesh,
evening and morning, his
daily bread ; it was the more
to make him feele God his
fatherly care, and the rather
to bring him to commit
himselfe vnto his bountie,
then if he should haue set
before him a ful storehouse
of victualls. Vnto the wid-
dow of *Sarepta* also, to draw
out of her barrell of meale,
& her cruse of oyle, to mul-
tiplie it from day to day, e-
ven to abundance ; it made
her the more to feele her
want,

Note.

want, and in her necessitie,
the power and bountie of
God, and by the one & the
other, to keepe her devout,
to augment her faith, to
heate her zeale ; then if at
the instant, he had given it
her in a full barne, & wine-
celler. Because the blessings
we receiuie of God in the
wholeheape, and on a sud-
daine, vanish away into some
light thanksgiving ; they
are at the firt but coldly
acknowledged to God ; and
a little while after, they are
attributed vnto a friend,
and to our good fortune,
and to our owne industrie ;
but when they come slow-
ly, and by degrees, so as we
are constrained to waite for
them, then they giue vs time

to

to desire them, to sigh for them, to taste them, to relish them, to fill our fancies, our imagination & memory; And to say with David. Psal. 63. *I seeke thee at the dawning of the day, my soule stirreth for thee, my flesh lusteth after thee, in a barren and dry Land, where no maner is.* Graunt, that he rayne Quailes downe vpon vs, the flesh being yet between our teeth, wee will be readie to murinure. And therefore the better to flie, to flie I say vnto God, we haue need to be kept low; to returne unto him, to know his luer, and not to feed vs to our fill, least otherwise wee take the wing, and follow after vanitie, with the first winde that bloweth.

God

The burden
of bearing
the Croſſe
of Christ.

God then being called vpon by vs, when wee are vnder croſſes and afflictions, which hee layes vpon vs, he strengthens vs with his grace, according as he sees it needfull for our salvation. Loe the very end of these croſſes, even of the croſſes, which in the doubtfull wayes of this world, better then any other guide, or marke, doe correct and reforme vs. But vnder the croſſe principally of his Christ, vnder the true croſſe when it is layd vpon our shoulders, then we feele the helpe of his strength; when we are called to suffer for his Name, for his Truth and for his Word; and indeede divers are the natures of these croſſes,

crofes, every maner of way. By these he hath ordained to humble vs, to beare wit-
tene vnto the true faith, wherein consequently, God interposeth himselfe, yea he even participates with vs, he suffers, and suffers with vs himselfe. And therefore in this crofse, the faithfull seek for comfort from God by their prayer; in this affliction, their prayer begins with giving of thankes, he praiseth God for doing him the honour to suffer for his Name; to choose him as it were for a Champion of his quarrell, he reioyceth, he glories, he boasteth in his sufferings, and in his disgraces. *Rom. 5. 3.* The Apostles of our Saviour even
re-

reioyced after they were scourged by the Magistrates. *Act. 5. 41.* S. Paul so farre boasted, as to triumph in his tribulations; Because these afflictions were not so much his, as Christ's. Because he fulfilled the rest of the afflictions of Christ in his flesh, for his body sake, that is, the Church. *Col. 1. 24.* Because the Christian is assured in suffering for Christ, that Christ suffers with him, takes part of his sorrowes, burthenes himselfe, and disburthenes him. And from hence did the glorious Martyrs, triumph in their Martyrdom. When thou seeſt them then halfe burned, their bowells illuing forth, and yet lifted

vp their eyes to Christ by
prayer, nay rather by sing-
ing, brake through the
noyse of the flames. There-
fore O flesh and bloud tell
me here; if Christ were not
there, if he assisted them not
effectually, or clothed them
not really with his power a-
gainst the violence of that
Element, and against the
crueltie of those who shar-
pens it against them; thin-
kest thou that there could
be any one found, that
could stand? And from
whence then came so many
millions? Yea where could
there haue beeene found any
one, that should resolute
with himselfe, to die for one
dead, to suffer himselfe to
be tortured, for one Crucified;

fied; and from whence then could this come, if it were not in that Christ liveth in them; and in them, & with them, is crucified? Verily in them who cast their burden vpon the Lord; the Sonne coeternall with the Father, not to shake off their burthen, but the more couragi-ously to beare it, being in-couraged by his presence, strengthened by his hand. And therefore in other crof-fes, the wonder consisteth herein, that the Lord being called vpon in faith, doth graciously deliver thee; But loe here the myracle is, in that the faithfull, against sence, reason, and nature, offer themselves vp in sacri-fice vnto God ; their flesh and

and bloud, their humaine
reason, altogether flesh and
bloud, renoucing them-
selues, to confesse Christ.
And seeing it is impossible
of themselues, whence is it
then, for the honor of God,
but by God.

And so much for the bur-
then of the Croſſe and af-
fliction, when it overchar-
geth vs. Now followes that
croſſe, which concernes our
calling, and function, vnto
which God calleth vs. A
truce burthen also, for there
is none so small in regard of
the weakneſſe of our nature,
vnder the which our shoul-
ders doe not bow, yet be it
never ſo great, in his power,
who callvs thereunto; wee
need not feare to paſſe; pro-

The burden
of our Cal-
ling.

D vided

vided alwayes, it be a true calling, by which he makes it his owne. And therefore the Apostle exhorts every one, *Ephes.* 4. 1. to walke worthy his calling, according to that grace which is given vs, according to the measure of the gift of *Christ*. To walke, is not simple to goe, but to hold a certaine way, and to ayme at the true end thereof ; and besides, *in a mans Calling*, to looke he haue it from God ; who is a God of order, who ordaines, and who employes all his Creatures; every one to some certaine thing; every stone to haue a certaine place in his building. He that walkes in his Calling, sets all his paths vnto profit,

fit, walkes alwayes well,
though he halt in it; he that
strayeth from thence, what
speed soever he makes, go-
eth the further out of his
way, and for the most part
goes backward. Well then,
every calling hath his la-
bour, or rather his croſſe,
yet not without some in-
ward comforts, and helpe
from aboue, even from him
who hath created all things.
He I say, with the same
power, bountie, and wiſe-
dome, preserveth them, and
directs all things. For let vs
not thinke, that he hath leſſe
care, or takes more pleasure
to comfort an Artificer in
his shopp, then he doth a
Prince in his Throne: a fa-
mily, as well as a Common-

D.2 wealth;

wealth ; for every where, where his name is called vpon, he hearkens, he heares, he puts to his helping hand without exception, without acceptation of persons ; vnto him who hath equally made them, the brasie is as deare as the gold, the hempe as the flax, the course cloth as the scarlet. But in the callings of those, whom hee calleth to the conducting of his people, of his Church, this bountifull providence doth more appeare; because shee is set as it were vpon a hill, because they are, or ought to be, the light of the world, as also because the Lord in his holy Scriptures hath left them for our examples.

Art

Art thou then in a publicke Calling, be it either politicke, or ecclesiastick; and dost thou meeke with a stiffnecke people, being ready every houre to murmur; with gyants, advancing their heads against heauen, against whom thou art every houre to pronounce, and lay open Gods judgements? A hard Commission, troublesome, rough, & hard to vndergoe, if thou onely looke into thy selfe, but looke vnto God, who hath imposed this Calling vpon thee; doe not thou therefore shake off thy burthen, as another *Jonas*. Who fled vnto Tarfis, from the presence of the Lord, and shipt himselfe at Ioppa, who meete

D 3 with

v. In the
Magistracy.

with him amōgst the waues;
Whether shall I goe from thy spirit, sayth the Prophet.
Psal. 39.7. or whether shall I
fie from thy presence. There-
fore rather humble thy selfe
before his face, acknowledg
thy imbecillitie, seeke thy
strength from him, take thy
warrant from his Commis-
sion. What, oh Lord, is dust
and ashes, that thou shoul-
dest expect such strength,
such service, if thou put not
to thy helping hand, if thou
worke not in it? There needs
no greater matter then lyce
to confound the wise; the
ruine of the pride of Egypt.
Well then, Lord, worke
thou; *Who am I Lord* (saith
David, 2 Sam. 7. 18 19.22.
23.24.) and what is my house,
that

that thou hast brought me hither? is this the manner of men, is there any thing here whereof man can presume, or promise ought vnto himselfe? But he takes him at his word, wherein his glory is interrelded. And sayth, for thy promise sake, and according to thy heart, thou hast done all this greatness, &c. to get thee a name, and a people for evermore. And where his calling meets, there his promise secretly comes betweene. Who am I also saith his Sonne Solomon. 1 Kings 3. to judge this so great a people, &c. Alas, I am but a childe, who knowes not how to goe in and out before them. And further, the Lord, from whom every good gift comes,

D 4 giues

giues him, to him I say
(who acknowledging his
owne incapacitie; seekes the
supply thereof in his grace)
*a wise and an understanding
heart, a habit very necessary
for a King ; he giues him
more then he requireth,
riches and honour, things ve-
ry seemely.* Also, *who am I,*
saith *Moses, Exod. 3.11.* that
I should goe vnto *Pharaob,*
and that I should bring the
Children of *Israel* out of *E-
gypt, &c.* Alas Lord, saith he,
*neither yesterday nor before ye-
sterday, am I a man of elo-
quent speech, but on the con-
trary, of a slow mouth and
tongue.* Now the businesse
was to speake vnto a great
Prince, to perswade him of
strange offendiuue thingss;
but

but I, sayth the Lord, will be
with thee; and beholde the
signes: Who made the mouth
of man, who made the dumbe,
&c. Exod. 4. 12. I will be
with thy mouth, and will teach
thee what thou shalt say, or ra-
ther by thy hand I will doe
that which thou shalt haue
to say; that we might know
the great priviledge those
haue, whom God sets on
worke in respect of all o-
thers. Those whom the
Princes of the earth employ
in their services, if they be
not adorned with exquisite
qualities, shall but shaine
both themselues and their
Maisters: but on the contra-
ry, those who are assured of
their calling; nay of his cal-
ling, who workes all in all,

D 5 and

and in all things, it cannot be but they shoulde be able to discharge it. But yet in humility feeling their owne imbecillity, and for the most part, aboue that they imagined they could haue done. Because they worke by him, and he in them, by whose power the qualities of things worke the contrary effect to their nature, as namely, heate to refresh, fury to cherish, weakness to cause it selfe to be feared, the stāmering tong, to be able to perswade, a childe to pronounce judgement, yea bondage it selfe, to rule.

Now this is also in respect of this confidence, which they beleue they haue a right

right vnto, and so they haue indeed, to cast themselues vpon the Lord, when evill oppreſſeth them. *Iobos apat* being affrighted with the *Moabites*; he proclaines a fast, crauēs helpe from God. But how? *they come*, saith he, *2 Chron. 20. 12.* to dispossesse vs of thine inheritance, which thou gauest vs to posſeſſe. O our God, wilt not thou iudge them, and the rather because the case goeth thus ill with vs, there being no strength in vs, to stand before so great a multitude: But sayth he, our eyes are towards thee; even towards the Lord, who forthwith puts his hand to the burthen, and answeres him by his Prophet; fear not, you shall not neede to fight,

fight, but God ; beholde he commeth to their rescue, and he alone will doe all for you ; stand still, sayth he, and see the salvation of the Lord ; take you no other care but to prayse mee. So important and behouefull it is vnto every servant of God in such occasions, to engage the Lord in his cause, and to haue no interest therein but his justice, his sanctuary, his glory.

Rabshakeb comes vnto King Ezekias. 2 Kings 18. and 19. Let not thy God, saith he, in whom thou tru- stest deceiue thee ; thou seest what the King of the *Affyri- ans* hath done vnto all o- ther Countries ; haue their Gods delivered them, that thou

thou shouldest hope better
of thine? But what doth *E-
zekias* in this anguish, Lord,
sayth he, thou art the one-
ly, or alone God of King-
domes, belongs it not then
properly vnto thee; and this
argument which he makes;
comparing the Idolls of the
Nations with thee, shall he
be left vnpunished of thee;
of thee, I say, the Creator of
heaven and earth? Encline
thine eare then Lord, and
hearken vnto the words of
this Champion, whom *Se-
nacherib* hath sent to blas-
phemie the living God;
Deliver vs therefore, O Lord,
out of his hand, that all peo-
ple may know, that thou
Lord art the onely God.
Then comes the Prophet

Esay

E/ay vnto him, and allures him in the name of the Lord, that his prayer was heard, and that the Lord tocke knowledge thereof, making the cause his owne; who in the same night smot Senacherib and his Armie, by the hand of his Angell. And *Moses speakes to this purpose in more expresse termes; and for the ground of this Confidence, this holy boldnesse to cast his burden vpon the Lord, he takes his measure from faith, faith grounded on knowledge.* For is it not sayd, that *God spake vnto him face to face?* The people of *Israell* being nourished and fed by myracles so many yeares in the desert, being enemy to their owne

owne good, would not ge
into the land of *Canaan*, but
murmured thereupon, a-
gainst God, and rebelled so
farre against *Moses*. *Numb.*
14. that they were ready to
stone him. The Lord being
wrath at this their infidele-
tie, he tells *Moses*, that he is
weary of them, and that he
will destroy them. O but
Lord, saith *Moses*, what then
will the Nations say; for the
Cananites cannot be igno-
rant, that thou Lord art
seen of thy people face to face;
that thy Cloud, thy protec-
tion standeth over them, and
that thou hast expressly un-
dertaken the safe conduct of
this people; and now they
will say, that thou hast kil-
led them, because thou wast
not

not able to bring them into the Land, which thou hadst sworne vnto their Fathers to giue them: vrging God vpon the point of his owne honour, jealous in regard of man; no leile jealous in respect of God, who giveth himselfe the title of *jealous*; thereby inducing him (as a meanes) to restraine his anger, and pardon his people.
As I live, sayth the Lord vnto him, *the whole earth shall be filled with my glory*; with *my glory* in a double respect; first, because these murimurers shall not see the promised Land; yet notwithstanding, those who continued faithfull, shall possesse the Land for inheritance; thereby being equally magnified,

ed, both in my mercy, and in my justice. Let all this be granted, may some one reply, but this was in the time of myracles. True; but myracles were heretofore done from time to time, to none other end, but to make it appear to thee, as a glimpse of that infinite power, w^{ch} worketh, and disposeth, all these myracles of the whole world, which being perpetuall, are to thee no longer myracles. The Prophet sayth, *The Lords hand is not shortened, that it cannot helpe, nor his ears heavy that he cannot heare.* Whereas the globe of the earth, since so many ages past, continueth hanging in the ayre, holding by nothing, but by the onely power-

Isa. 59. 1.

powerfull will of the Creator; is it not myraculous even at this day? It may be, more myraculous then the first day that he framed it; whereas the Church also continueth, being but a point as it were in the middest of this Chaos of vnbelife, yet swimmes aloft, alwayes shewing the head aboue water, amiddest so many waues, is also no lelfe a myracle, yea and it may be also more, in the middest of so many disordered Natiōs, and of so many flouds; then when Ihee floated in the Arke, or passed through the red Sea. The workes therefore of the Lord, though lelfe visible to our eyes, are not therefore lelfe reall in them-

themselues, nor leise considerable in the minds of the faithfull. The Prophet saith Isa. 59. 2. that *our iniquities haue made a separation betweene vs and him, causeth him to hide his face from vs.* But let vs onely turne our eyes towards him, and he will returne againe wholly towards vs. In like proportion towards an estate, nation, Cittie, family, or particular person, which shall call vpon him ; where his Church, where his service, where his feare, hath taken vp their dwelling. My soule which art often perplexed in thy selfe, in anguish for his Church, amongst so many waues which toilseth her, and thee in her, tempted to cast

cast off thy burthen, hast thou cast it vpon the Lord, and hath he eased thee? How oft dispayring of all humaine helpes, hast thou sayd vnto him; *how long;* and did the Lord ever fayle to answer thee; yea to answer thee by visible effects, more intelligible then his wordes?

a. In the
Ministry.

The like may be sayd of them who are called of God vnto an ecclesiasticall function; As heretofore of the Prophets denouncing the judgements of God against Kings, and against Nations; after them the Apostles sent to Preach the onely word of salvation vnto the ends of the world, to the ruine of false gods, and of their Idolls,

dolls, the pretended protectors of States and of Common-weales. Those Prophets and Apostles being consequently bound to defend their cause against the persecution of those who disgraced them. And so in like manner those, who in the Church, as they are dispensers of the Gospell, hold their place at this day. For with what confidence, and with what wisedome, did *Elias* and *Elizens* with their cloakes stand against Kings, Princes, and the Priests of *Israel*; *John Baptist* with his garment of Cammels haire, withstood King *Herod*. The Apostles being poorefishermen, and vnlearned, vnderooke the ruine of Sathan's king.

Ila. 6.

kingdome, the Conquest of
the world, vnder the Crosse
of Christ ? Therefore let
those who succeede them
in this office, accept of this
Commission in all humili-
tie, and say, Lord, who am I,
that thou haft called mee
therenvnto ; And what man
is he, though never so great,
that is sufficient for it ? But
yet as vncapable as I am, e-
ven the least in my selfe; yet
being assisted by thee, who
art the greatest, what am I
not able to doe ? For so *E-*
say sayth ; Woe is me for I am
vndone, because I am a man of
polluted lips ; no sooner had
God touched his lips with
a liue coale from the Altar,
but he changeth his speech ;
Who shall I send, sayth the
Lord,

Lord, he answeres cheate-
fully, *behold I am bere, send*
mee. But with what Com-
mission? Say vnto this peo-
ple, in hearing you shall
heare, and not understand &c.
Make fatte the heart of this
people, &c. Let a man haue
ten times as many naturall
gifts, as *Esay* had; could he
without this assistance from
the Lord, haue vndergone
this Charge? In like man-
ner, the Prophet *Jeremy*; *I*
haue set thee this day, sayth
the Lord, over Nations, and
over Kingdomes, that thou
shouldest plucke up, and pull
downe, that thou shouldest
build and plant. A poore silly
Priest of *Anothoth. Iere. 1.1.*
Therefore he that will won-
der, let him yet wonder at
it?

it? *Ah Lord God, beholde I
cannot speake,* saith he, *for I
am but a childe.* And behold!
he had no sooner touched
his mouth, but presently he
girdeth vp his reynes, and
is resolved, that whereas be-
fore he acknowledged him-
selfe to be but a childe, now
he begins to be a man; and
the terror of men. So like-
wise Christ tells the Apo-
stles, *Math.10.19. Yee shall
be brought before Kings;* and
*yow shal beare witnesse of mee
even to the ends of the earth;* ;
being but men of meane
condition, to stand astoni-
shed at the onely looke of a
man of authoritie, the bol-
dest amongst them, at the
word of a poore silly mayd.
But take no care, sayth the
Lord,

Lord, I will put that into
your mouth at the very in-
stant, which you shall say.
Feare not, saith he also vnto
S. Paul, *hold not thy peace,*
for I am with thee. And what
he sayd to them, let vs take
as spoken vnto all, vnto all
who are Ministers of the
same word, being never de-
stitute of his spirit, nor of
his strength, *to the pulling*
downe, sayth the Apostle, of
strong holds, casting downe all
counells, and every high thing
which exalts it selfe against
the knowledge of God, bring-
ing every thoughts into capi-
tivity, *to be obedience of Christ.*
having vengeance ready pre-
pared against all disobedience.
What can be said more?
And be not dismayed at this.

Act. 18.10.

2 Cor. 10.

E that

that the liue coale hath not touched thy lippes, nor the breath of Christ, breathed vpon thee ; the signes of his word and spirit ; provided that thou hast his Commission with thee, and his word in thy mouth. Those signes had their place once for all ; Timosby had not received them, whom notwithstanding the Apostle summons before God, and before the Lord Iesus, vato whom he shall giue an account. 2 Tim. 4. 1. & 2. Where he sayth, *Preach the word ; But how, in season, and out of season, reprove, rebuke, exhort, doe the worke of an Evangelist.* It may be, thou shalt be hated of those which are without, and despised sometimes of those

those within; wilt thou haue it beter cheape then the M^r of the Vineyard? Which of the Prophets, or which of the Apostles, were not abu- sed, stoned, and vexed? Say with David. Psal. the 31. *I haue beeene a reproach unto my adversaries, unto my neighbours much more, and those of my acquaintance seeing mee, fled from me.* But Lord, I haue sayd, thou art my God, I trust in thee. Learne thou also with the same great A- postle. 2 Cor. 6. 7. 8. *to goe through honour and dishonor, through good report and evill report, by the word of trutb, by the power of God, by the armor of righteouesesse, on the right hand and on the left.* Be not discouraged also, if thou

E 2 fallest

falleſt vpō a barren ground,
as it were ſowed with ſalt ;
upon a brutiſh and ſtiffe-
necked people. Who bathe be-
lieued, ſayth *Eſay*, our report
And after him, our Saviour
himſelfe, *Ioh.* 12, 36. And
of ſixe hundred thouſand
which went out of *Egypt*
with *Moses* ready armed,
how few of them entred in-
to the Land of promiſe ?
Of ſo many people whom
our Lord had healed, had
preached vnto, even the e-
ternall word ; how few of
them did beleue, and con-
tinued following him ? How
many thinkeft thou were
there of them, who helpt to
blasphemē him at his death ?
And notwithstanding, did
God therefore ceafe to do-
vide

vide Canaan by lyne vnto
his people ? The word of
the Croile, did that cease to
subdue the world, yea to tri-
umph in the world, and o-
ver the world ? Heare our
Saviour Christ himselfe in
Esay the 49.4. complaining,
and in his consolation, re-
ceiueth thou thine ; *I sayd I*
have laboured in vaine, and
spent my strength for nothing,
notwithstanding my reward is
with the Lord, and my worke
with my God. The Lord
who answeres him afterwards,
I have heard thee (hold it as if it were already
done) *in an acceptable time,*
in the day of salvation have I
succoured thee. It must be a
long time after, least thou
shouldst waxe weary, yet in

E 3 his

his time, in an acceptable time, in a time by him eternally pre-ordained. And thus of this word which thou publishest, to the clearing of his truth, to the convincing of errors, to the advancement of the kingdom of his Christ, to the dissolution of the tyranny of Antichrist, waite for the fruit, and expect the effect in his time; but in the meane time, be not thou carelesse, but vse all the means to manure the ground, which he hath committed vnto thee. And say vnto him, Lord, this ground will be but Iron, if the heaven be of Brasse. From thy onely blessing, I waite for the fruit of my labour; by thy Commandement

dement I plant, and in this
hope I water. And thus be-
holde, how in the difficul-
ties of our Callings, we are
to comfort our selues in the
Lord.

Is there no other burden
which we are to cast vpon
the Lord ? Yes verily, the
weightiest doth yet remaine,
the burden of sinne. Sinne,
as light as it seemes vnto vs,
which by no meanes can
stand in the ballance of so
just a God, must needs be
very heavie, & most waigh-
tie, because it provokes his
anger, & presleth vs downe
to hell, by an offence against
an infinite Maiestie, against
an infinite anger. Sinne
which lyeth vpon the con-
science, being the liueliest,

The burden
of sinne,

the most sensible, and tenderest part of the soule, doth vexe and disquiet it. Whereas the grieve of afflictions, lyeth properly vpon the sensies: perplexities in our Callings, lyes vpon our spirits. But sinne was the cause, that made our first father after the commission thereof, to hide himselfe from the Lord; and to tremble at the very shaking of the leaues. As also that Caine having perceived his offence, was smitten with a dejected & pale countenance; and the sentence being pronounced, was as a burthen and punishment vnto himselfe; *My iniquite, sayth he, is greater then I am able to beare,* Gen.4. though he had
all

all the world at command,
yet he findes himselfe in a
straight in his soule. Even so
the best men, though more
tender in Conscience, cou-
ragious and patient in all
sorts of afflictions, yet are
here impatient, & stooping
vnder this burthen, lie di-
stressed in, and by them-
selues. *David* who so often
repeateh in the *Psalme* 56.
I trust in God, and will not
feare what the arme of flesh
can doe vnto me, yet findes
himselfe prested downe vnder
the burthen of his olde
man : *My sinne, O Lord, saith*
he, is continually before mee ;
I see nothing else, I have
sinned against thee ; O turne
thy face from mine iniquities.
Not content with this, as

Psal. 51.

E 5 else-

else-where to say vnto God,
banke pisticie on me; but here,
he calls to his succour, *the
greatnesse of his compassions*,
the full depth of his mer-
cies; to purge, wash, and
wash againe, to blot out his
sinnes; to create in him a
cleane heart, to renew in him
a right spirit, feeling no-
thing in himselfe, which
might abide the light of his
countenance, which turned
not vnto him in steade of a
pleasing light, a countenāce
justly inflamed with wrath.
And thus that great Apostle
also, who was joyous and
triumphing over all sorts of
afflictions, shrunke at this;
those others being pledges
of helpe from God, but this
a kindler of his wrath; those
calling

calling vnto him as it were from heaven, and causing him to hasten his pace towards vs, as at the cry of his Children : But this which turneth away his eye, and sequesters his presence from vs, makes him forget, yea and to renounce his Creature. *I repont that I haue made man ; my spirit shall not alwayes strive with him ; it makes him to consent, or rather resolute to blot out his Image with a curse, and to determine in himselfe, to destroy even all flesh from the earth with a Deluge.* And therefore let vs not thinke it strange, that he changeth here both tune and voice ; that he who said *Phil. 4. 12. 13. I know and*

Gen. 6.

am instructed, how to be full,
and how to be hungry, as well
to abound, as to want; I am
able to doe all things in Christ
who strengthens me. But now
with a languishing speech,
changing his tune; sayth,
Sinne dwelleth in me; and in
mee there dwelleth no good
thing; I haue not the power to
performe that which is good;
I finde this Law in me, that
when I would doe good, evill
is present with mee. How far
off was he herefrom doing
all things? But on the con-
trary addeth; *There is a law*
in my members which leades
me captive to the Law of sinne,
delivers me bound hand &
foote, my feete fettered with
sinne; and consequently to
death, & hell, therewards of
sinne.

Rom. 7.

finne. What burthen thinke
we then he felte, who before
was so valiant vnder all o-
ther burdens, when he cryes
out in the end, *wretched man*
that I am, who shall deliver
me from the body of this death?
Well then, seeing finne in
it selfe is so heavie, in regard
of God who is puritie and
justice it selfe; yea so hide-
ous and foodeious; who shall
be so bold then as to cast
this burden vpon the Lord?
Shall we say vnto him as *A-*
dams did after his fall. *Gen. 3.*
12. The woman whom thou ga-
vest me, gaue me of the tree to
eate? Or as the prophane
ones mentioned by the A-
postle, *Rom. 9 19.* Why hast
thou not made vs better?
Whereof complaineſt thou? for
who

Ver. 24.

who can resist thy will? Thus covering their sinne with blasphemie; a sort of creatures, who Contest against the Creator, whose judgement sleepeth not. What then, is there no remedy to ease this burden? Is it exempted from the lesson w^{ch} here the Prophet giveth vs? And if wee must lyedowne vnder this burthen, what will it profit vs to be relieved vnder any other burden? yea rather here principally hath it place, here it is wherein God meaneth properly to shew that *his mercy is above all his works*; to powre out his mercy, and to open his bowels of compassion, that by executing justice, he may make his chiefest

chiefe worke to appeare.

To vs (sayth the Prophet)

Isai. 9. 5.

a childe is borne : to vs a sonne
is given, and his government
is layd upon his shoulder ; His
government, that is, his pow-
er, to sauе his people from
their sinnes ; upon his shoul-
der, for as much as he hath
layd the Croſte vpon him-
ſelfe, and vnto the Croſte
hath nayled our sinnes. And
therefore the same Prophet
sayth, Eſay 53. 5. 6. 7. He
hath borne our griefes, and
taken on him our sorrowes,
he was bruised for our iniqui-
ties. The Lord bath made to
come upon him the iniquities
of vs all, the chaffiſement of
our peace was upon him.
Upon him, even vpon his
shoulder ; therefore is it al-

ſo

Ieh. i. 29.

E

to added, that his name shall
be called Wonderfull, Counse-
ller, the mightie and strong
God, the everlasting Father,
the Prince of peace. No o-
ther but he, could be capa-
ble of such a burthen, our
Emmanuell, God with vs. The
Lambe of God, sayth S. Iohn
Baptist, that taketh away the
siane of the world, hath borne
them, sayth S. Peter. 1 Pet.
2. 24. in his bodie upon the
tree; being made sinne, sayth
S. Paul, 2 Cor. 5. 21. that we
might be made the righteous-
nesse of God in him; and made
a curse for vs, vpō the erolle.
Gal. 3. 13. that the blessing of
Abrahams ght come upon vs
by him. But thinke not here
that thou who delightest
thy selfe in thy sinnes, and
flatte-

flatterest thy selfe therein,
who makest triumphs, who
art iolly and merry vnder
this burden, that thou hast
any part in these benefits,
or that Christ should bur-
den himselfe with thy sins,
wherewith thou feelest not
thy selfe burdened, thou
must first feele them. *Vnto
whom shall I haue respect,*
sayth the Lord, *Esay 66. 2.*
*vnto him that is afflicted, and
hath a bruised spirit, and
trembleth at my word;* to such
a one is it sayd, that *where
sinne aboundeth, grace doth
more abound.* On the con-
trary he sayth, away from
mee, yee workers of iniqui-
tie, who make a trade thereof,
who make you pillowes
thereof to sleepe vpon.
Should

Rom.5.20.

Rom 6.1.15

Should we sinne, sayth the Apostle, that grace might abound? God forbid. Know ye not that unto whomsoever yee yeeld your selues servants to obey, his servants yee are unto whom yee obey, be it of sinne unto death, or of obedience unto righteousness. Yee then, that are servants of sinne, who suffer it to raigne quietly in you, what can you expect but death, even eternall death.

But wouldest thou haue part in this promise, to be eased of this burthen of sin? Then confesse thy sinne freely vnto the Lord with sighes and teares. So long as I held my peace, sayth David, my bones waxed olde, tby hand was heavie vpō me, my strenght
was

was changed into the drought
of Sommer. Psal. 32. 3. 4. 5.
See him here as it were o-
verwhelmed vnder his bur-
then ; I acknowledge my sinne
vnto thee : I sayd, I will con-
fesse my transgressions vnto the
Lord, and thou forgavest the
punishment of my sinne. See
how he is eased both of his
sinne and punishment. Say
vnto him then with the
Prophet Daniell ; I haue sin-
ned, I haue done wickedly ;
vnto thee belongeth righteous-
nesse, but vnto mee confusion
of face ; but Lord doe thou
forgive : And doubt not
but Christ will say vnto thy
soule, if thy soule speake
truely ; Thy sinnes are forgi-
ven thee, goe in peace ; thy
peace is made with G O D,
be

Dan. 9.

Hab. 2. 18.

Ioh. 3. 8.

be at peace in thy Conscience, for he also it is, in whom this promise is yes, and Amen ; In him who calleth vs, *Abrah. 11.28.* saying ; *Come unto mee all yee that travayle, and are heauie laden, if with afflictions, I will refresh you.* For as I haue suffered and was tempeted, so am I of power to succour those who are tempted. If with perplexities ; alas ! are not your Callings properly my yoke ? *My yoke is easie, and my burden is light,* seeing I haue layd it vpon you ; yea, if of sinne ; am I not come to destroy the workes of the Devil, to vnloose sinne, and to saue sinners ? *Come then, and you shall finde rest unto your soules.* To him therefore

fore with the Father and the
holy Spirit, for the riches of
his grace, be given from
our soules, all honour
and glory for ever
and ever, A-

MEN.

A N

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AN
HOMILIE
 UPON THESE
 WORDS;

*My peace I leaue with you,
 my peace I gine unto you;
 not as the world giueth it,
 &c. Ioh. 14. 27.*

VR L ORD I E-
 S v s approa-
 ching neere vn-
 to his Passion,
 making as it were his last
 will and testament among
 his Apostles, he leaues and
 giues vnto them his peace,
 it

Ioh. 17.

it behooveth vs to knowe wherein this Legacie and gift consisteth; seeing it extends it selfe vnto all who haue need thereof, *who by their Word have believed in his Name;* and so much the more, because that in the words of our Saviour there is alwayes a mystery, a heavenly treasure hidden vnder the earthly sound of his words, which we must search and looke into by examining of them, proportioning the sence according to the worth and excellencie of his person who vttereth them. For example, When he speaketh of washing vs, of nourishing vs, and of healing vs, wee must understand himselfe to be our wash

washing, our nourishment,
our healing, wee beeing
taught thereby to raise the
signification of these words
vnto the pitch of his mea-
ning who speaketh ; and
thereby to apprehend both
the effects of his holy spirit
in vs, but chiefly in our
soules, being naturally spi-
rituall. If thou didst con-
tent thy selfe with a leise
gift, *Alexander* would an-
swere thee, that if it suffice
thy base minde, yet it is not
worthy of his magnanimitie.
And our Saviour Christ
would answere thee, who
wouldest content thy selfe
with temporall bleffings,
that he came not into the
world, nor suffered so ma-
ny things to pamper thy

F belly,

belly, or thee, to giue to thy
bodie all cōtentments. And
therfore the question is here
of a blessing and comfort
truly spirituall. For his spi-
rit whom he ordaineth the
true Executor of this his
Testament, will sufficiently
witnesse vnto vs the nature
of this Legacie; *The Comfor-
ter, sayth he, who is the holy
Ghost, whom the Father will
send in my name.* A spirituall
Executor, as well both of a
spirituall disposition, as of a
spirituall donation ; of the
donation which hee hath
granted vnto vs, even of all
that which he hath gotten,
and purchased for vs by his
life, and the price of his life;
I say, of his life, from the
very first entrance wherein-
to

to even the heavenly Hosts
haue sung; *Glory be to God on
high, and peace on earth, good
will towards men.* Even his
Passion, whereof in so ma-
ny preceding ages, the Pro-
phets did foretell vnto vs,
*Esa. 53. 5. The chastisement
of our peace was upon him.*
Both procuring peace be-
tweene heaven and earth ;
the onely reconciliation of
the world.

Luk. 2. 14.

*I leane vnto you, sayth he,
my peace.* But what peace ?
Truely vnder this word
peace, many blessings are
comprehended, and like-
wise many evills excluded.
And the strictest way wee
take it, it stretcheth it selfe
very farre, namely, vnto the
good of civill societie ; The

F 2 which

which cannot be better comprehended then by the representation of the contrary. For example, domestical quarrels being the ruine of families; publicke warre, the combustion of States; an abridgement of all calamities, that either the malice of men, or the mischiefe of ages can bring forth. Here then he leaveth vnto vs a peace, which preserveth vs therein, such a peace as a Father may leauue vnto his Children by his Will and Testament, setting bounds touching their portions, curbing in their strifes and cōtentions. Or like to those of a good Prince, who in good pollicie, pallēth them over to his Subiects after his

his death ; vnder which
peace , every one sitteth
quietly vnder his owne vine
and figge tree . Well then ,
shall this peace be worthy
to be vttered by the mouth
of our Saviour , of him who
is King of Kings , the Father
of Spirits ; of the Prince of
peace , even of peace it selfe ,
of our Saviour , God and
man ; God borne amongst
vs , God who dyed for vs ?
Let vs looke for no greater
nor more excellent thing .
Let it be graunted that hee
leauue vnto vs the peace
which *Augustus* himselfe
had ; what will it profit thee
if the fire consume thy har-
veit ? If the worme gnaw
thy conscience ? If thy con-
science torment thee ? Let

vs graunt, that thy heldes
bring forth plentifully, that
thy trade prospers, that thy
familie flourisheth, that thy
person triumpheth; What
will all that benefit thee, if
thy taste be gone, thy spirit
feaverish, thy soule vpon the
racke, eternall death in thy
bosomie, a hell in thy Con-
science, even then when
thou thinkest most of all to
haue made a covenant with
death, an agreement with
hell, to haue confirmed thy
peace with every Creature;
& yet art thou odious even
vnto thy Creator? Oft times
there is an exterrnall peace,
which causeth civill warres;
a bodily well fare, which
kindles in vs spirituall dis-
eases, temporal good things
which

which preiudice the eternall? Nay, let vs yet goe further; even he who tells vs plainly, that he came not to set peace in the world, but warre; who forewarneth his Apostles, that for his sake, housholds shall be devided, Kingdoimes troubled, his Disciples persecuted from place to place; That even then, they shoulde esteeme thei flues happie, when they shall be persecuted for his name. He hath not promised vs a deceitfull and fraudulent peace, which flatters many times the bodie, to the hurt of the soule, and makes vs forsake our inheritance, for a pease, and for very huskes; and therefore he addes further;

I giue vnto you *my peace*,
not the worlds peace, but contrariwise make your account
to haue the world for your
enemy. What else doe wee
see in all the liues of the A-
postles, for the space of so
many ages? in the death of
so many Martyrs? Not the
peace of this world; how
long shall we be children,
and how long vnder the tu-
torship of the Law,only to
taste and desire milke and
hony? Not peace with men;
seeing for this cause it behooved that God should be-
come man, and that heaven
should come downe vpon
earth? Could not some *Sal-*
omon haue given vs that
peace? But *my peace*, peace
with God, peace in our
selues,

selues, with our selues,
which the onely Prince of
peace, the father of eternitie,
can giue vnto vs. Even
he as the Prophet tells vs,
Mich. 5. 3. 5. whose go-
ings forth haue beeene from
everlasting, of whom it is
written, *this man shall be the*
peace; being able both to
accomplish it, and to giue
it, and is that very peace
himselfe. The governor of
Israell, of whose comming,
Haggai the Prophet sayth,
I will set peace in this place,
to wit, in my Temple, in my
Church, *sayth the Lord of*
Hostes. A peace, notwithstanding
far different from that which carnall people,
which flesh and bloud com-
prehends; Seeing that the

Prop. 2. 6.

F 5 go-

government of this Prince
of peace, is vpon his shoul-
der. A prooffe, that he shoule
haue much to suffer him-
selfe ; even this governour,
whose kingdome is wholly
disdained, throwne downe,
and crushed, and yet therein
properly cōsisteth the peace
which he bringeth vs, that
in his wounding, we might
find healing ; for what tem-
porall peace can wee expect
from him, and by him, whose
life in this world was
a continuall warrefare ? He
will say vnto vs, Shall the
servant thinke to be better
intreated, then the Sonne,
then the heire, then the Fa-
ther of the Familie ?

Well then, sayth he, *I gine
you my peace ; mine ; such a
peace,*

peace, as no other but I could make ; peace with God, whom no other but Man-God could vndertake. *Your iniquities had made a separation betweene you, and your God,* and hath made him to hide his face from you, nor would he vouchsafe to looke vpon you, neither could he, but in his anger, and to your ruine, and eternall damnation. And therefore behold now, how that by my mediation you haue peace with him ; and that in my bloud which I am ready to shed for you, is made the propitiation for your sinnes; a mystery heretofore hidden from other ages, but now a myracle ; which will fill all the world with

I.

Isai. 59. 2.

with astonishment, & confound all humane wisdom in their discourses ; whence it is that the Prophet long agoe being ravished in himselfe, cryeth out and sayth, *Esa. 52. 7. Oh how beautifull are the feete of him upon the mountaines, who bringeth glad tydings, who proclaime peace and salvation unto Israell.* And you haue this privilege to be of them, not onely to partake of this salvation, but also to be the heralds & dispensers therof, to proclaime the benefit of my death, & the forgiuenesse of sins vnto the world, to manifest vnto *Sion* this good tyding. Thy God reigneth, *Isa. 52. 7.* and yet not with an iron rod ; for who

who then could beare it ?
But with meekenesse and
with mercie , Zech. 9. 9.
Whereof you injoy the pri-
viledges of his kingdome,
that is, righteousness, peace,
and ioy in the holy Ghost. Rō.
14. 17. And therefore wee
reade so often in the Writ-
tings of the Apostles ; Grace
be with you and peace from
Iesus Christ. Peace through
grace, for without the grace
of God, there is no peace.
And therefore so often it is
sayd, Mercy and peace are
mett together, Gal. 6. 16.
one proceeding from the o-
ther. *Inde* the 2. verse, and
both of them in Christ a-
alone. Thence it is, that the
Lord himselfe tells vs. Esay.
48. 22. & 57. 21. that there

I DO

My peace I give unto you.

is no peace for the wicked,
because there can bee no
peace where there is no
grace ; What soever peace
they seeme to haue in out-
ward appearance,yet alwaies
(sayth the Prophet) they
are like a troubled Sea. And
there can be no grace but
onely in Christ. In Christ,
in whose name God sends to
proclaime peace every where.
In Christ, who himselfe is our
peace, In whom being iustified
by faith, wee haue peace with
God, peace with all men.
Truly that peace, which we
seeke, and which wee finde
in him. But here it is time
now to examine what is the
efficacie thereof.

Certainly it is such, that
in this peace alone we finde
what-

A&t. 10. 36.

Ephe. 2. 14.

Rom. 1. 5.

whatsoever is in all others ;
and yet in all others put to-
gether, we finde nothing of
that which is found in this
peace, perfect in it selfe, and
makes a supply to all others.

Now three kindes of peace
are vsually recōmended vnto vs. And first, peace with
all men; as the Apostle saith
Rom. 12. 18. if it be possible
as much as lyeth in you, haue
peace with all men. But haue
a man it, when he will ; or
did even the Apostle him-
selfe obtaine it ? And seeing
such manner of speeches are
doubtfull, is it not rather to
be desired, then hoped ?
True Christians especially
being the obiects of the ha-
tred and fury of the world ;
secondly, peace amongst
our

our selues. As when our Sa-
viour fayth vnto his Disci-
ples, *Mark. 9. 51.* haue salt
in your selues, and be at
peace one with another.
But amongst such varietie
of humaine passions, and so
many civill broyles, what
salt, what wisedome will
suffice to season it, if the
bond of the spirit and true
Christianitie come not be-
tweene? for even amongst
the Apostles themselues at
the evening of the Passion,
and in the presence of their
maister, yea even of such a
maister, who saw the very
depth of their soules, what
disputes had they? And now
last of all, peace ~~amongst~~
our selues. To which pur-
pose the Apostle exhorteth

iv iuris

vs. 1 Thess. 5. 13. Be at peace
~~among your selues,~~ that is to
say, possesse your soules in
patience. But againe, how
can this be, where the out-
ward man striveth against
the inward, the flesh lusteth
against the spirit, the spirit
of flesh, against the spirit of
God, the law of our mem-
bers, against the law of our
minde, tameth it, leadeth it
captiuie, is sold vnder sinne?
But in that peace which we
haue with God by Christ
alone, wee recover all this,
even peace with all men,
will they, nilli they. Because
he who hath peace with the
Creator, hath it with the
Creature, with the whole
order of nature, with his ar-
mies celestiall & terrestiall,
seing

Psal. 91.1.

seeing all depend vpon his
pay, taketh the watch word
from him, who guideth
their blowes, and directs
them, as it pleaseth him, e-
ven those wh^e would seeme
vnto thee mortall, to be for
thy health, and for thy sal-
vation. Peace with the Ele-
ments; for he bridleth the
Sea, moderateth the fire, so
as he who lodgeth vnder the
shadow of the Almighty,
needes not feare any thing
which terrifieth by night,
or flyeth in the day, which
destroyeth at noone tyde.
Peace with the beasts of the
field; for he muzzells the
mouth of the hungry Lyon;
*Out of the eater he giues
meate, and out of the strong
he bringeth forth sweetnesse.*

Judg.

Judg. 14.14. Peate with men,
though worse one to another then Lyons, for sayth
the Prophet. *Psf. 56.* God is
on my side, what then can
man or flesh doe vnto mee ?
Peace with death. *Psal. the 3.*
so that although thousands
should set thēclues in bat-
tayle array against mee, I
should not sleepe a whit the
worse, because he is on my
side. Peace with the graue,
and with hell ; for is it not
he , that bringeth to the
gratie, and raylēth vs vp a-
gaine ? and what can death
bring vnto mee but life ?
Death which is but for a
moment; life eternall. *1 Cor.*
15. the 54.55. Death is swal-
lowed vp into victory. Our
Lord Iesus, hath not he tri-
umphed

umphed for vs ? O death,
where is thy victory? Hence-
forth where are thy triūphs?
Hell, where is thy sting? The
power of sinne being now
abolished by grace ? And
therefore wee haue peace
with all, sc̄ing al their might
and weapons turne to our
peace, all their curses into
blessings, all their gashes,
how terrible soever they
may be, are turned into
balme, their tempests into
safe havens. All these things
I say, and all others what-
soever, worke together, as
sayth the Apostle, vnto our
good, and that because of
the loue of God, which is
purchased for vs by Iesus
Christ ; for in steade of a
judge, he is now become a

fa-

father, and of a iust revenger, a gracious protector, disposing all against the haire to our victory, to our peace, to our glory and salvation.

Peace also amongst our selues ; with our brethren, though some be hardly and not easily to be reconciled, yet when we come to consider, what and how many offences God hath forgiven vs, and doth also daily forgiue vs ; even that God, who is judge & soveraigne Lord of all the world, not sparing his owne Sonne, for the ransome of our sins ; what offence then ought there to be so grievous vnto vs, that should make vs to beare malice in our hearts
against

against our brother? or what pardon should seeme hard or difficult vnto vs, be it to require, be it to graunt, to keepe backe, or recover friendship with them? But there is yet more, for will they, nill they, thou hast peace with them, though it be wanting on their part, whilst thou giuest not place to wrath, whilst thou renouncest revenge, in doing good for evill. *Rom. 12. 20.* When thou holdest thy selfe for revenged, by doing them good. A glorious revenge, and of a high straine, farre more glorious then any other; for therby though they make not vse of it, thou heapest coales of fire vpon their heads. And such was that

that peace which *David* ;
that valourous Prince had,
who overcame a Lyon with
his strength, a *Goliab* by his
prowesse, who had both gi-
ven, and also wonne so ma-
ny battayles, who fasted and
put on sackcloth for his e-
nemis, who in the middest
of the ruine which they
plotted against him, begged
of God their life, & having
them in his full power, was
contented with the skirt of
his garment. *Lord*, sayth he,
if I haue not kept him who
wrongfully oppressed mee, let
the Enemie pursue mee, and
take me, let him tred me my life
upon the ground, and lay my
honor in the dust. Psal. 7. A
true figure of him, who here
leaves vnto vs his peace,
and

and yet more lively in his owne example, who prayed for those that crucified him, and was crucified for them that offended him. This Philosophy, nay rather Chivalry, how farre remote is it from that of the world? Moreover, he tells vs hereafter, that hee leaveth it not vnto vs, *as the world doth.*

2.

Now *peace* in our selues; behold the principal peace; for in vaine will it be for vs, to haue peace without vs, if wee haue warre within vs, health in the Cittie, if the Plague be in our bosome, if our conscience accuse vs, if our sinnes warre against vs? But is it possible to smoothen sin in our selues? Let vs if we can. But who can

can doe it, and who is it that
doth not every houre kin-
dle it? Yea rather giue fire as
it were vnto it? We would
faine still the sting of Con-
science? Alas! the remedie
is worse then the disease;
What will it be but a gan-
grene in stead of an ulcer?
Let vs then imbrace that
grace, which God offereth
vnto vs in Iesus Christ by a
liuely faith. Let vs awaken
our Conscience to find out
her sinnes, to search her
wounds to the bottome,
being assured, that in con-
fessing them, it shall be sayd
vnto vs, goe in peace, and in
laying them open, it shall
become our healing; And
which is more, wee shall be
strengthened in spirit to

G

wrestle

3.
Scrip. p. 113.

wrestle against flesh and bloud, against all spirituall powers and wickedneses; so that the flesh striving within vs against the spirit, wee may notwithstanding say with the Apostle. Gal. 2. 20. *In that I live now in the flesh, I live yet by the faith of the Sonne of God, who hath loved me, and given himselfe for mee.* Though I fight, and the Combat be sharpe, yet the quarrell is iust, and the issue certaine. *I haue kept the faith,* sayth S.Paul, *therefore the Crowne of righteouenesse is layd up for me.* 2 Tim. 4. 8. *These things haue I sayd unto you,* sayth our Lord vnto his Apostles, *that you might haue peace in mee, in the world you shall haue affliction;* yea he fore-

foretold them of all sorts of afflictions. Whence then is this peace? He addeth, but be of good courage, *I haue overcome the world*; and am now about to giue it the last deadly blow; for you principally; as for my selfe, it is alreadie overcome; the victory is yours, which obtaines for you perfect peace, that is, your reconciliation with God, and the consequent thereof, a freedome from all perills and feare; *For if whilst we were enemies* (there being nothing in vs, nor ought that could proceede from vs, which did not provoke his anger) *wee were reconciled to God by the death of his Sonne*; being now reconciled, his good favour

G 2 be-

Rom. 5.10

being restored againe vnto vs, shall wee not then much more be saved by his life ? He living in vs, raigning for vs, who vouchfased to dye for vs? Is not the Kingdome of God within vs? to wit, *righ-teousnesse*, as the Apostle sayth, *peace and ioy*. Rom. 14. 17.

Hence it is that the Apostle amongst the fruits of the spirit of Christ dwelling in vs, sets downe first. Gal. the 5. 21. *Ioy, peace, mecke-nesse*. Being now prisoner at R^me ; where they are wont to be impatient ; or where commonly they find neither ioy, nor peace ; yet he tells vs that his bonds in Christ, did confirme his brethren. Phil. 1. 14. that he

re-

reioyceth to be offered vpon,
the seruice of the faith of the
Philippians; & prayeth them
to reioyce with him ; But
how? even by the vertue of
this *peace of God*, Phil. 4. 7.
*which passeth all understand-
ing, and keepeth our bones
and mindes in Christ Iesus,*
which consequently ought
to hold the chise place in our
hearts, to subdue all other
affections, with all other
passions. *Collo. 3. 15.* Such
peace as proceedeth from
the loue of God, sied a-
broad in our soules, such a
loue which hath his roote
in that reconciliation, made
onely by the death and Pa-
ssion of Christ; wherein be-
ing guiltie, wee are absolv-
ed; of sinners, made righ-

G 5 teous;

teous ; of enemies, familiar friends ; of servants, children, redeemed by the death of that well - belov'd Sonne, by whose spirit wee cry, *Abba Father.* And here ô Christian remember, each one in his Calling, how many Combats, how many perplexities thou meetest with ? Publicke, private, without, within, corporall, and spirituall ; and in the middest of the strongest of them, yet holding tranquilitie ; possesting the peace of thy soule. From whence hadst thou this, but from this onely peace of God, which alone can pacifie the torments of the soule ? On the contrary, O thou prophanē wretch, how many times

times even in the height of thy prosperities, and in thy safest and surest haven, hast thou found rest to thy ioul? And why? onely because the Lord sayth by his Prophet *Esay 57. 19. 20.* that vnto them which mourne, *I give consolations, peace, yea, even peace unto him that is neere, and to him that is farre off.* I willingly draw neere vnto them, though they seeme never so farre off. But the wicked, sayth he, are like vnto a troubled Sea, which cannot be appeased, her waues cast vp myre and durt. The Sea, which when all winds be still, yet is mooved by his owne proper motion. So the wicked hath his owne heart vexing him, and in
G 4 the

the height of his prosper-
tie, suffers him not to bee
quiet.

Also, he by and by addes,
I giue not vnto you *my peace*
as the world giveth it; The
world giveth that which is
outward, but I my selfe,
that which is inward; The
world giueth it you, in your
fields, in your vineyards,
and in your gardens; but I
giue it you in your soules.
Now that peace which the
world giues, it giues it by
with-holding; now to giue,
and yet to keepe backe, is
vsually of no esteeme. But
I giue it you without sor-
row, without grudging ab-
solutely; absolute, even for
ever and ever. But peace
commonly amongst men is
only

onely held by some recipro-
call interest, or vnder a mu-
tuall feare; where somewhat
is wanting on either side;
and therefore soone disqui-
eted. But that peace which
I giue you, is not subiect to
such accidents ; yee haue it
altogether from me, alto-
gether freely ; what can all of
you giue vnto mee ? poore
lilly Creatures ; Am not I
the living God, what can I
looke for from you? Where
of should I be afraid ? This
then is the peace, which our
Lord Iesus leaveth here vn-
to his Apostles, vnto his
Disciples; and vnto all those
which haue beleevered their
word. Peace with God ;
peace in their Consciences ;
for as much as *the good please*

sure of the father was to reconcile vs unto himselfe, and to make this peace by the bloud of the Crosse of his Sonne. Truely his good pleasure, Coloss. 1.10. for, whence else could it be expected? Peace, which dischargeth vs of our sinnes, in as much as hee beareth them, and clotheth vs with his righteousnesse. 2 Cor. 5. 21. for as much as wee are made the righteousness of God in him. Peace, which delivers vs from the evill of the fault, in as much as it is forgiven vs; from the evill of punishment, because they turne to our good; pacifying our Consciences against his anger; In as much as of enemies we are received into his favour, our soules

soules partakers of his glo-
ry, in as much as wee are
incorporated not onely into
his alliance, but also into
his familie; In him, I say,
who of God, is made unto vs,
wisedome, righteouſneſſe, ſan-
tification, and redempſion.

To whom with the Fa-
ther & the holy Spi-
rit, be glory for
ever and ever.

A M E N.

 A N





AN HOMILIE UPON THESE WORDS;

One thing is needfull.

Luke. 10. 41.



W^o Sisters
receiue our
L O R D into
their house ;
to wit, *Mart-*
tha and *Mary* ; And *Mart-*
tha makes her Complaint
vnto him, that whilſt ſhee
was buſie to giue him good
entertainment, *Mary* her
ſister

sister sits downe at his feete
to heare his Preaching, not
caring to put to her helping
hand: whereunto our Lord
answeres, *Martha, Martha,*
(which name twice repea-
ted, advertiseth her to take
the greater heede to that he
had to say vnto her) *thou art*
troubled about many things,
but one thing is necessary; not
reproving her for the offi-
ces of loue shée went about,
being such as were both
seemely and commendable,
and where I pray you could
they be better bestowed,
then vpon our Lord? But
our Saviour recalleth her
vnto a more principall, ne-
cessary, and onely necessa-
ry worke; being a thing v-
suall with the sonne of God
(who

(who descended from hea-
ven, to lift vs vp thither) al-
wayes to weane vs from too
much minding our belly ;
our worke ; and to draw vs
from this earthly life, vnto
the heavenly ; from these in-
ferior and humane offices,
vnto those benefits, which
bring vs vnto the everla-
sting Mansions.

One thing then sayth he,
even one thing *is necessary* ;
To the meaner sort, how
many things seeme neceſſa-
ry ? To those of higher
ranke, many things are wan-
ting ; vnto the wise, many
things passe from pleasant,
vnto things profitable, from
profitable to things neceſſa-
ry , and even amongst
these neceſſary things, how
many

many of them are chosen, or refused ? and yet Lord thou sayst, that one thing onely is necessary ; thou who being man, convertest amongst men, couldest not be ignorant, that in a house, where there are a number of imployments, if but one thing be wanting, we think we are halfe, if not wholly maymed ; In like manner, in a store-house, after wee haue imagined, whatsoever can be devised, yet many things are still wanting. Thou, O God and man in one person ; who didst giue thine assistance at the Creation of things ; thou hast made an infinite number of things, as the Elements, Mineralls, Plants, living Crea-

Creatures, Planets, Starres,
and all for the vse and ne-
cessities of men ; nay rather
of one man. And yet thou
here tellest vs, That *One
thing is necessary* ; what then ?
are all other things there-
fore superfluous ? Hath na-
ture made ought in vaine ?
or thou L O R D so many
things in vaine ? As though
thou wert leſſe then thy
Creature. What then would
become of that *manifolde
wisedome* ; that wisedome
of thine, who tookest plea-
ſure to create varietie of
things ? Varietie then, not
vanitie, ſeeing it came from,
and also depends on thy
wisedome. And therefore
let vs waigh this ſaying of
our Lord, who contradicts

πολυπλοκ-
λογος σοφία.

not

not himselfe, either in words, or actions, and let vs seeke with reverence among so many things, what then may be this *One thing necessary*. The which certainly ought to glad vs, and to giue worth to all other things, though otherwise superfluous.

One thing then sayth he,
is necessary ; necessary for
thee Martha, and vnto eve-
ry beleever : Now we pro-
perly account that necessary,
with which wee can,
and without the which wee
cannot liue, much lesse liue
well ; wee I say, who are
composed of body & soule,
one part mortall, the other
immortall. It should then
follow, that this one thing
must

must haue reference vnto both, otherwise, one thing would not suffice both, but one of them rather then the other, rather the soule then the bodie, according to the vsuall manner of Chrikēs words, which alwayes respect the soule more then the bodie, notas having an eye vnto the bodie; but for the good of the soule.

Therefore let vs stand no longer Cheapening about riches, favours, greatness, health, or knowledg; things which are not heere to be sought for, nor in this one thing to be found; things which all men haue not; for if all wererich, mighty, learned, then there should be no difference at all. Men
being

being respected more or
lesse, according as they
want these things, or as
they haue them in greater
abundance then others. Our
Lord then, to giue it vs in
one word, sayth, that *Mary*
bath chosen the better part,
which shall not be taken from
her; For, for the most part,
those things formerly men-
tioned, are subiect to perish,
and totally to be lost. Ther-
fore this one thing must
needs be *Godlinesse*, that is,
mans dutie towardes God,
and his well-being with
God, subsisting in it selfe,
without the ayde or helpe
of any other, having the
promises both of things
present and to come, which
onely giveth the forme vn-

to

to all those other things: Without this, being but a confused lump, whether mixed therewith, or else being absent, making them either good or evill, as the salt to season them, which otherwise would putrefie and corrupt: or as the soule; giving them their life, feeling, and motion, which otherwise would turne and passe into rottennesse, into wormes, and into serpents; which being engendered therein, eate out the bowells. And therefore *Salomon* concludes with vs, who had tasted of them, even to distaste, and possessed them to his fill; *Vanitie*, sayth he; *Ecel. the 1. and all is vanitie.* *Feare God*, then sayth he,
and

and keepe his Commandments; for this is the whole dutie of man. Eccl. 12. This our Lord (a greater then Salomon) tells vs, is that *One thing necessary*. For doe we not see, that our first Father in his integritie, the Monarch of all the world, not keeping himself vnto *this one thing*, but suffering himselfe to be deprived of his favour, which preserved him, and made him better then all things; thereby lost the government, and almost the vse and knowledge of them; so as notwithstanding the whole world was created for him, yet hee revolting, all became accursed and damnable vnto him, from the greatest of the creatures even

even to the least. The elements turned into corruption, the beasts of the earth into rebellion, the creeping things vnto persecution, the hearbs into poyson, the corne into thornes. A curse which cannot be repayred, but by returning vnto this onely pietie, which by the perswasion of Sathan, hee lost for all his posteritie, but is now found againe for those who cleave vnto God, in our second *Adam*, to wit, in our Lord Iesus Christ, God and man, who sets vs againe in our way towards God, making peace betweene him and vs; And therefore he prayseth *Mary*, who keepes neere vnto him, sitting at his feete, who

who setting aside all other businelle in the house, lets not goe her hold, because in him shee finds all things, or rather forgets all other things, who indeed sucked the doctrine of life from that mouth, and from that sacred spring ; and on the contrary, hee reformeth *Martha*, and cals her away, from her houshold affaires, and civill complements to a dutie of an higher nature, wherein are to be found and recovered all other things, that is vnto the studie of pietie, and vnto this onely necessary thing, *Jacobs portion*, *Maries lot*, even that pearle for the attaining whereof, all must be sould, *Mat. 13. 45*. which thing being once got,

got, can never be taken away.

O Christian, art thou rich, glory not therein; but be thou poore, and be thou humble in spirit, thinke that these riches are given vnto thee, to make tryall of thy liberalitie towardes the Saints, and of thy charitie towardes thy neighbours; and so they turne as a blessing vnto thee, which otherwise are to thee a snare, the cause of a heavie reckoning, reserving to him a great remaynder to be payd downe presently, or else to prison, or rather to the rack. But art thou poore, & wast thou so borne; thinke thou then, that God in his justice, hath neede of sergeants

H and

and officers, to Cite and Summon the rich. Or art thou decayd by theeues, fire, or by some banckrupt; thinke then, that thereby God hath discharged thee of this great account, and therewithall hath lightened thine expences from superfluities, vnto which these riches might seeme to bind thee; and so to bring thee to that estate, he hath ordained for thee. But is it grievous vnto thee, to haue lost that which once thou hadst, yea more grievous, then if thou hadst never had it; thinke that in stead of being able to relieue others, God calls thee to faith; thinke also, that G O D hath his Champions, his Actors, and

Note.

and so will haue thee to be one of them, and that hee vnclothes when and whom it pleaseth him, to set them (as it were) vpon the stage naked as my nayle, even to the wast; having neither raiment nor weapons to defend themselues withall against the iniury of the weather, nor against the gripes of the world, but onely his^{*}Oyle. But if they were clothed like others, be it as rich as might be, yet were they not acknowledg'd for Champions, but if they come vpon the stage naked; the beholders are attentiuе; they looke, they admire their armes, their sinewes, their ligaments, their musckles, the stedfast

* Alluding to that oyle
wch wrat-
ters vsed to
annoint
themselues
wth, being
naked fro.
the girdle
vpward.

nesse of their standing, the force of their gripes : their faith, their constancie, their vertue, or rather the strength of this holy oyle of the spirit of God, which is in them. And being ready to depart thence, they are proclaimed by the Herald, they carrie away the prize, the crowne which withereth not. Seest thou not then, how pietie seasoneth the evill of thy povertie, or wouldst thou now rather haue had the fairest garment of the rich?

Art thou in credit or reputation? thinke it is but a smoake of the Court; and beware least it turne to oppression. Art thou as a *Joseph* in *Egypt*, pray for thy Lord and Maister; Be a Father

ther vnto his people, forget
not thy thy kindred, nor
familie; whether within or
without; in the Church,
or in the Common-weale,
but according to thy power,
as a feeling member thereof,
make them sensible of thy
fidelity. But art thou none
of these, but one of the cō-
mon sort, it may be, not be-
cause thou deservest not
better, then thinke with thy
selfe; that he who disposeth
all thinges with waight,
number, and measure, who
disce: neth within thee, that
thou seest not thy selfe;
knowes best what is fitteſt
for thee; handles thee accor-
ding to thy disposition, hee
takes that wine from thee,
which heated thy liver, and

H 3 there-

therefore brought thee to
this dyet. And therefore
bridle thine appetite, and
looke vpon his favours be-
stowed vpon others, with-
out repining, liue without
envie. But hast thou beene
in credite and reputation,
and art thou rejected, be it
by alteration of thine estate,
or by the Prince, not of thy
selfe, be not discouraged,
thy fall is not great, and see-
ing thou canst be no more
reverenced vpon thy Chariot
as a *Joseph*; let them re-
verence thee as a *Job*, al-
though vpon a dunghill, e-
ven by those holy consola-
tions, which thou hast lear-
ned hereby thy selfe, and
which thou shalt also leaue
vnto others. Beleeue mee,
that

that all those applaudings,
those flatteries, choie adora-
tions which were given vnto
Iosepb, are now vanished
in the ayre, who nourished
so many bodies, and saved
them from famine ; where-
as on the contrary, the holy
speeches of *Iob*, are consec-
rated vnto all eternitie for
instruction, and are so ma-
ny perpetuall consolations,
reviveth and comforteth the
soules of the Saints vnto
this day ; and then, this
dunghill being ordered by
pietie, wouldst thou change
it for the smokes of a Court,
or for all the glory and trea-
sures of *Egypt* ?

Art thou a Magistrate,
thinke then with thy selfe,
that he who judgeth here

A Magi-
strate.

below, shall be thy Judge from aboue, and rememb-
ber also that thou executest Gods judgement, and not thine. And therefore exe-
cute judgement and justice; justice in helping the poore
out of oppression, judgement in chastizing the ep-
prestor, without exception, without acceptation of per-
son. And hold godlinesse always as thy sword in thy
right hand, poise thy balance straight, not to make
a fale draught, but to carry it even.

A private
person.

But art thou a private person, thinke then how
much G o D hath spared thee, who hast not to giue
account of the goods of an-
other, nor of the bleed of
thy

thy brethren. Arme thy selfe
to suffer iniuries, and pon-
der in thy minde, in thine
owne conscience, the diffe-
rence between such an high
estate, and thy meane con-
dition, whether in suffering
or doing.

Hast thou beene a pub-
licke person, and art thou
now deprived ; deprived,
not having deserved it, de-
prived peradventure having
deserved better, And more
then deserved it also ; dis-
robed notwithstanding of
scarlet, & brought to weare
freeze; then thinke with thy
selfe, how often thou haist
willingly vnclothed thee,
to go to bed, and didst thou
sleepe the worse, to take
thine ease ? thinke then

Of a pub-
licke person
becoming a
private.

with thy selfe, that this costly attyre, is such where the Mothe most breeds, the Mothe of the Court; as jealousie, slander, envie. But rather remember how many Kings and Emperours, being weary of wearing their Crownes, impatient of sustaining and vndergoing the same, haue cast them off, detested them, to finde rest vnto their minde, and that by laying them aside. Many alto to seek the health of their soules, which they thought could not stand therewith, namely, true pietie, this *One thing necessary*; and yet pietie, which abhorres neither Scepters nor Crownes, but on the contrary, makes them flourish, when

when they beleue it. But to a very few hath the Lord vsually given, especially, to these great powers, a capacite to holde them vpon such dependences. And from thence comes so many miseries in the world.

But besides, be it thou be disrobed, and further vexed in thy estate ; they grath thee, they hew thee ; know how that God hath his dimonds amongst men ; and we are beautifull, if we be such. Rough as they be, he puttes them vnder the Wheele of steele ; he polissheth them, he smoothes them, he cuts them in Tabbles, in pomted ones, &c. Otherwile, it could not be done ; and then they shew their

Note.

f

Rom 8. 28

Of an helth
full consti-
tution of
body.

their hardnesse, their wa-
ter, their fire ; their faith ;
their sinceritie, their zeale.
And therefore feare not that
he who is so good a Jew-
eller, should marre thee ;
for in cutting away some of
thy rubbish, he giues thee
thy forme ; by diminishing
of thy waight, he augments
thy price. Pictie teacheth it
thee, it telles thee, that *all*
things (nothing excepted)
worke together for good, hel-
ping forward the salvation
of them that lome it ; but to
speake it more warily, *to*
those that it lomes.

Art thou healthfull, art
thou strong, it is a gift of
God ; give him thankes for
it, but abuse it not vnto dis-
order, and violence, possesse
these

these, as things that are but
frayle.

But art thou sickly, and afflicted with infirmities, and hath Sathan touched thy flesh? afflict not thy selfe aboue measure; thinke that these grieves, are as so many summons, and goads, to vrge thee to pray vnto God, to call for his grace; nay rather, prayse him. How often are the sicknesses of the bedy sent, for the health of the soule, and haue kept vs from sinnes and other follies? For sicknes, and adversities; haue their songs of prayle, no lesse then prosperities, yea even as well as the greatest joyes; in their divers accents, and tunes of sweetnesse, most harmonious.

Of a sickly
constituti-
on.

Note.

ous, we haue an example in *David*, who sung more in affliction, then when he was jocund; yea even in aduersitie, hee seemes to redouble his melodie ; because our nature being little or nothing sensible of the graces of God, is not touched vnto the quicke ; hath quickly enough, or lightly passeth it over, and according as his hand is light or heavie, it leapeth, it cryeth, and will haue no nay, vntill she be heard. But know besides, O Christian, that sorrow hath her part to play, as well as joyes ; that as fulnesse hath emptinesse succeeding it in order, so sorrow hath her sweete relish, which stirres thee vp to call vpon

Note.

upon thy Creator in thy misery, and hearest him answering thee by his holy spirit in his mercy, who feelest him in thy soule from his sweete hand, bringing a slumber vpon thy sorrowes ; binding vp thy soares ; who teaching thee, causeth thee to see that they are but incissons of the surgeon, and not the wounds of an enemy, being guided by the judgement of loue, and not by a fury of hatred. Whence the Apostle willeth vs. *Phil. 4. 4. To reioyce alwayes in the Lerd, and againe to reioyce,* being in a season, when the Apostle was full of combatts of persecutions, and of Bondes, himselfe being bound for the

the Gospell ; But obserue,
that he sayth, *in the Lord* ;
for as much as pietie makes
vs receiue it all from God,
and as from a father, makes
vs to take sickneses, afflictions
of the body as a pur-
gation for the health of the
soule ; for as much as but
one dramme of the loue of
God manifested vnto vs by
his spirit, is of power to dis-
solue a sea of grieves ; there
needing but one sparke of
the spirit of God, to cōsume
all.

Of such as
are learned.

In a word, art thou lear-
ned, I will further instruct
thee, for know thou, that
whatsoever thou knowest,
is not the thousand part, of
that whereof thou art igno-
rant ; for he who was most
expert

expert in the knowledge of the matters of this life, acknowledged, that all his knowledge was but vanitie; yea vanity more apt to puffe vp, then to fill; to make thee proud, rather then truly glorious.

There is also a certaine learned ignorance, that one who is truly learned, would preferre before all thy learning; And therefore in praysing God for his graces, referring them to their right end, namely, vnto pietie, to the service of God, without the which they are nothing: be not then I pray thee, too wise in thy selfe. But art thou ignorant, or esteemest thou thy selfe to be so; who dardest not speake

A learned
ignorance.

Of such as
are igno-
rant.

speake before others, and art ashamed of thy selfe. Be not therefore troubled; I am about to teach thee how to be both better learned, and wise; if thou wilt beleue me, nay, if thou wilt but beleue even that great learned Apostle, who i Cor. 2. 2. determined among his *Corinthians*, to know nothing, but *Iesu Christ*, and him Crucified, was notwithstanding rapt vp into the third heaven, into Paradice, where he both heard and sawe, things not to be vttered, and yet of all that, he makes no reckoning, in respect of this onely knowledge, the knowledg of this one thing, which is *onely necessary*, on which they are all either
groun-

grounded, or confounded.

Let vs see then how pietie suffers not riches to make vs proud ; nor to turne favour into oppression, greatness into violence, health into disorder, knowledge into vanitie, but extracting these from it, as it were poyson from Vipers; to make thereof good Treacle, turning it into the medicine of humaine societie, being without this, both dangerous and deadly to meddle withall. It supplies also all our wants, poverties, infirmities, afflictions, and necessities, as onely necessarie, like vnto that hearbe *Tobacco*, so much extolled in the

the New-found-Landes, which alone is sufficient for meate and drinke, for Clothes, and for Phylicke. Wee say, like to that *Manna*, in the Wildernelle (according to the Iewish *Rabines*) which fitted every mans taste, whatsoever he desired, else were there never so little of this drugge, it would convert to it selfe, and into it selfe, every other thing.

See another Example in Saint *Paul. Phil. 4. ver. 11.*
I have learned, sayth he, to be content with that I have, I know how to want, and how to abound, every where, and in all things, I am taught, as well to be satisfied, as to hunger, as well to abound, as to want.

want. But heare how? *I am
able to performe all things in
Christ, who gines me strength.
in and by this his onely
grace. This onely grace of
Christ doth furnish all, be-
ing apt onely of it selfe,
both to pare away our ex-
celles, and to supply our
wantes, to make vs finde
contentment in povertie,
and glory in shame. And
therefore sayth he elsewhere;
God forbid that I shoule glory
in any thing, but in the Crosse
of Jesus Christ. A poore glo-
ry, wilt thou say, in one
Crucified; He is dead indeede,
but is risen againe,
ascended into heaven, and
raigneth there. Of which
glory, of which kingdome,
hee that is a member of
Christ,*

Phil. 4. 13.

Note.

Christ, feeleſe himſelfe alreadie partaker of. Who thinketh it ſtrange, that the head being in heaven, the ſcetes ſhould not haue a feeling therewith, ſhould not glory therewith, though creeping here belowe on the earth. And from this glory it commeth, that the Apostle ſtiles himſelfe, putting it in the front of one of his Epiftles. *Philem. 1.*
Paul a prisoner of Iesuſ Christ, in bondes for his Name. Might hee not rather (wil thou ſay) haue ſtiled himſelfe with a more honourable title, namely, Rapt vp into Paradise, as if he had beene equall to the Angells. But his pietie, this faith in Christ, ho-

honours him, and sanctifies his bondes ; so that to suffer in Earth for Christ, is more vnto him, then to be taken vp into heaven, this ravishment being of short continuance, but his sufferings which assure him of his promise, to haue there an everlasting being, and to raigne there for ever with him.

But heere O Christian, it may be thou desirest to knowe, wherein *this one thing*, properly consistes, which hath so many vertues, and onely can doe all things, but thinkest, and fearest, that this knowledge is too laborious, who seest so many bookees of so long studies written, so many de-

What is
meant by
this one
thing.

degrees to passe through,
to attaine to so high a
knowledge. And verily,
the mystery of godlinesse
is great, as Saint Paul tel-
leth vs. *I Tim. 3. 16.* That
God was manifested in the
flesh, iustified in spirit, seene
of Angels, preached vnto the
Gentiles, beleeved on in the
world, and received vp into
glory. For of every one of
theie Articles, there might
Volumes be made. The
Angels themselues, sayth
Saint Peter, *desire to prie*
thereinto. *I Pet. 1. 12.* But
for all this be not dismayd.
For God the Creator of
man in his mercies, would
that this mystery shoud of
right belong as well vnto
the ignorant, as vnto the
lear-

learned ; by very Idiottes
he hath converted Orators ;
in the netts of poore Fisher-
men, he hath taken Philo-
sophers ; In one and the
same Sea, both great and
small fish lie and swimme ;
depths for the one, and
shallownesse for the other ;
thou hast thy part in this
mystery, or rather thy pri-
viledge, though thou coul-
dest not reade. Vnder the
Law it was sayd, *doe this,*
fulfill the Command-
ments of God, *and then*
shalt live ; A lesson pro-
portioned according to that
integritie, wherein our first
parents were created. After
so great a fall, which dis-
placed, which bruised all

I

his

his faculties, and ours in him; as over-matched. For where is the man that ever did, or could performe it? But Christ our Lord by his perfect obedience, not content onely to satisfie for vs, but therewithall giues vs a lesson, both shorter and easier, that is, this mystery of faith; *If thou confess, sayth the Apostle, the Lord Iesu with thy mouth, and believest in thy heart, that GOD hath raysed him from the dead, thou shalt be saved.* *Rome. 10.9.* Wilt thou haue it in other words; *These things are written, sayth S. Iohn; these Gospels. Job. the 20. and last verse, that thou mightst beleene, that Iesu is the*

the Christ, the sonne of God,
and that in beleeving, you
might haue life in his Name.
And wilt thou make it
thine, and appropriate it
vnto thy selfe, say then,
with S. Paul, 1 Tim. 1.15.
*It is a true saying, and wort-
hie of all acceptation, there-
fore waver not, neither dis-
pute, but with him con-
fesse, that Iesus Christ came
into the world to saue sinners,
of whom say thou, I am
chiese. Here thou hast thy
part, take it home vnto
thee, it is Maries part,
which cannot be taken from
her. Cleave therefore vnto
Christ, and cast downe at
his feete (by her example)
the pride of thy flesh, the*

Psa. 119.98

Rom 10.4.

Faith, if of
the right
stamp, is o-
peratiue.

8

opinion of thy owne righ-
teousnesse, make thee a seat
at his feete, by humilitie,
in seeking his favour, which
is thy reconciliation with
the Father ; And then say
thou, but not as *David*,
thy Law O Lord ; but ra-
ther *thy Gospell*, which is
the end of the Law ; *Faith*
in thy Christ, hath made
mee more learned and wi-
sier, then all the learned men
in the world.

But learne also, that this
faith is not an empie, ima-
ginary, or idle opinion, but
an inward and sound per-
suasion, which hath a sub-
stance, which manifeste it
selfe by workes, makes a
deepe Impression in thy
soule,

soule, engraves Christ in thy heart, in thy spirit; begetting in thine vnderstanding, a feeling of the loue of God towards thee, in thy will a holy fire of loue towards God, nourished by the same his loue, which quencheth in thee all other loues, that dependeth not thereon; but aboue all, the loue of thy selfe. And therefore even as when thou hast grafted a grift vpon a wilde stocke, and a while after commest to see, if it hath taken; findest the barke greene, some budds; and a little after, both leaues and fruit, thou reioycest and holdest it as yonge; so in like manner

I 3 wilt

Note.

wilt thou see, if the faith
of Christ be rooted in thee;
and that vnto salvation, re-
view thy selfe from time to
time, if it hath imprinted
in thee a hunger after the
knowledge of God, an ar-
dent desire to please him,
a feare to offend him, to
order thy fences, thy mod-
nings, thy actions, thy pas-
sions, to governe the facul-
ties both of body and soule,
as instruments of puritie,
of integritie, of charitie, of
justice, to renew thee from
day to day, in thy inward
and outward man, casting
forth a good favour in thy
life, and conversation, then
say boldly, that faith hath
taken roote in thee, and the
grift

grift is past the worst : but
aboue all, if shee renounce
her first sape, to receiue it
from Christ ; this grafting
being of another nature
then ours are, because these
turne the wilde sape into
them, contrarily, this con-
veyeth vs to Christ, con-
verts vs into Christ, whence
wee may then say with S.
Paul, Galat. 2. and 20. I
live, yet not I, but Christ
lives in mee, and whilst I live
now in the flesh, I live in
the faish of the Sonne of God,
who bath loved mee, and gi-
ven himselfe for mee. Being
readie to cast away what-
soever is in vs, and of vs,
whatsoever seemes to be
most precious in our eye ;

to

to keepe, and to preserue
this onely ; even this one
onely *necessary thing*, which
is worth them all ; being
then every way fit to say
vnto Christ, with all con-
fidence and boldnesse ; I
haue sinned, but I know
that thou art my J E S V S,
the Sonne of God my re-
deemer, this onely word
sufficeth ; let vs therefore
keepe it pure, and without
mixture, with this Word
let vs passe the night of
this wold, let vs passe o-
ver his Barricadoes, and
Watches ; if we meete with
some rubbes, though it be
with some danger, yet let
vs goe forward till breake
of day, even of our day,
of

of our rest, there wee shall
see our I E S V S raigning in
heaven, to live with him,
where wee shall raigne glo-
riously, glorifying him for
ever; to whom with the
Father, and the holy
Spirit be glory
for ever, A-
MEN.

F I N I S.



ERRATA.

Page 112. line 21. and
113. l. 2. for *amongſt*,
read *in*. P. 136. l. 5. for *con-
verſest*, read *converſedſt*.
